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WOMAN'S WORK FOR WOMAN.

VOL. XIII. NOVEMBER, 1898. No. 11.

A SERVICE in memory of Elsie Pond was held at Barranquilla, Colombia, where she lived three years with her parents and became intensely interested in the people. One of the last activities of her life was to write a letter in Spanish, from Saratoga where she died, to a Barranquilla school-boy asking him to read his Bible and to pray daily. An English layman conducted the service, preaching to the young from the text, "She is not dead, but sleepeth."

THE friends of Dr. C. B. Newton of India heard with untold sorrow that, to the death of his wife a year before, has been added the affliction of losing his youngest son, in his fourteenth year. The more one learns of the "fine, manly boy," how full of life, how "lovable" Van was, how mature his mind—"such a little Christian"—of his good influence among the scholars at Woodstock, the more one appreciates his father's language, "my irreparable loss."

A MOTHER whose Christian heroism had given two daughters to Africa did not refuse her son to the war with Spain. He fought at San Juan with the 71st New York Volunteers, but died on a return transport without a pillow for his head. So long as our country and the Church can furnish mothers of such a mould, so long they will stand against foes without or within.

FRESH laurels for Dr. Geo. W. Holmes of Hamadan! The Shah of Persia this summer invested him with the insignia of the Order of the Lion and the Sun. The informality of the ceremony indicates the degree to which ancient ideas respecting the sacredness of the king's person have become modernized, for while, in old days, the recipient should have traveled an appointed distance of many miles to accept such a favor, Dr. Holmes simply stood in an outer apartment where a high official handed him a case containing the two stars and broad green silk sash, remarking that the former Shah had conferred on him the second degree of the Order but it was the will of His Majesty Muzaffar ed Deen that he should also receive the first degree. Thereupon he was ushered into the Shah's presence and given opportunity to acknowledge the honor received. This Order was created for the English Ambassador, Sir John Malcolm, in the first decade of this century.

AMONG touching offerings which have been forwarded to Mr. Hand was one of three dollars in the mite-box of little Laura Fay Robinson, three and a half years old on September 5, when she was folded in the Saviour's arms.

SINCE last month we have heard further particulars of the accident to the train on which the Dunlop family were crossing Arizona. The sleeping car went over on its side, down a fifteen-foot embankment into a shallow river, and, while Mr. Dunlop was pinned to the roof of the upper berth, Mrs. Dunlop and the two-year-old little girl went, at first, completely under water. Four hours afterwards, as they were entering a hospitable home in Winslow, still in their wet night-clothes and Pullman blankets, the little girl was cheerfully humming "All things tell us God is Love," a refrain which her parents are not likely to soon forget. They, as well as the whole party on the *Doric*, safely reached their ports in the far East.

THROUGH a terrible West Indian storm of forty hours, with a crowd of drinking, frightened and seasick fellow-voyagers, Mrs. Pond came weary but safe to land. The outward-bound party for Barranquilla encountered a slice of the same hurricane, during which, with wind blowing eighty miles an hour, they were lashed on deck and beheld the majesty of waves that hid the sky.

THE converted Spanish priest, Sr. Ferrando, publishes two semi-monthly "Reviews," the one religious, the other literary, and these having attracted the attention of a Spanish-speaking Lutheran community on a Dutch island north of Venezuela, he visited them by invitation, preaching and baptizing their children. An epidemic of small-pox preventing his touring at present in Venezuela towns, Sr. Ferrando is now in Porto Rico, acquainting himself with the religious situation.

A POPULAR explanation of how the plague got into India has been sent by Mrs. Braddock. The Viceroy was warned, it seems, last year, by a wise *jogi* that British rule in India would come to an end in 1899 and the only means of averting such a dire calamity was a sacrifice to Kali of three *lakhs* (300,000) of human beings. Accordingly Lord Elgin, having cast about in his mind for a way to accomplish this sacrifice, despatched a professor to China to secure a cargo of rats which were unloaded at Bombay, and the sacrifice was insured.

FRENCH interference has compelled Dr. McGilvary to do, what neither years, loneliness or rainy season could —turn back from the people north of Looang Prabang who listened so eagerly to the gospel in the spring.

RICE CHRISTIANS—people in Chieng Hai field who, having little money, made an offering of rice to the Lord, and it realized a respectable sum.

A SAYING of the Fang on the Nkama River, "you can cheat a Fang twice, a Dwarf once," Dr. Bennett thinks is pretty good evidence of the shrewdness of the little people.

THE missionaries at Gaboon are saddened by the death of "an earnest, happy, delightful Christian worker," Ntyango, whom they had hoped to see made pastor of the church. Mrs. Ogden writes: "His whole being was given to the Master's work and you could not look into his eyes without being impressed with the light you saw there."

THE Philippine Islands, 1,200 in number with population of 7,500,000 are without a single Protestant missionary, but the British and Foreign Bible Society has maintained a depot at Luzon, and the language in which portions of Scripture were offered is the Pangisauen.

THE only newspaper in the Philippines is under censorship of the Archbishop, and a chief source of income to Church and State is the lottery, which is under their mutual patronage and yields $200,000 per month. Wages to a common laborer are five cents a day.

"IF she is naughty, teacher, just sell her away," said a Chinese mother as she left her daughter at the mission school, and she meant it.

EVERY pair of little (bound) feet has cost a *kong* (pail) of tears.—*Chinese rhyme.*

THE *Indian Standard* reports a revival of the barbarous custom of hook-swinging at seven separate places, by which twelve couples lately suffered inhuman torture. The inspiration of the movement is from well-to-do classes, while the victims are low castes.

AT a public meeting held in Calcutta last August, for the purpose of organizing a "Society for the Protection of Children," a Justice in the courts said that two cases had come before him of little child-wives who were branded with red-hot irons.

ONE of the choice utterances of the Swami Vivekananda since he went back to India is this: "In the United States scarcely is there a happy home."

THE little "Program" on South America, for Bands, is more than a programme—contains simple, pointed questions and answers, all in a neat style. Send to 501 Witherspoon Building, Philadelphia.

"THAT conference for missionaries must have been wonderfully helpful. I should like to go to one," writes Miss Bigelow, from Japan. It is probable that the outgoing missionaries, for whom the June conference was arranged, will better know the worth of it five years hence, however much it was appreciated now.

"*Christians are farther above the heathen around them here than Christians at home are above the world around them.*"—Rev. William Walker, Gaboon, Africa, 1870.

General Subject for November.—Civilizing Influence of Foreign Missions.
(*c*) Improvement of social customs and domestic life.

FEATURES OF DOMESTIC LIFE IN JAPAN WHICH CHRISTIANITY IS FITTED TO PURIFY.

During our recent furlough at home I was frequently met with such questions as these:

"Why do Japanese women retain their youth so long?" "Do they really enjoy better health than women in our country?" "Do you think the Japanese have happier homes than we do?"

No one seemed to doubt the implicit obedience and universal politeness of Japanese children, and I have even heard it intimated that it was offering insult to try to teach such a highly enlightened people, and quite unnecessary to disturb their childlike innocence by giving them the Gospel.

Such expressions stir up within my heart a great commotion, when I think of all I have seen and heard in Japan for twenty years, and I am constrained to give utterance to a few remarks on the subject. I do this with no desire to underrate a people I love, nor because I relish pushing aside the curtain to reveal a closeted skeleton, but simply because it seems to me that these ideas of the exaggerated charms of our Japanese sisters must detract from a *real sympathy for missionary effort.*

I am aware that these ideas have become so widely circulated because of the many interesting books written upon Japan and her people, but one must learn to discriminate and to read these books with a wide margin of allowance if the writers of them are noting down their first impressions, or have been in Japan under government employ. It is quite possible to live in Japan a long term of years and have superficial or very erroneous ideas of the people.

It is utterly impossible to know the Japanese until you know their language, and even then they seldom admit a foreigner into their inner sanctuary until in some way their entire confidence is won. The people are naturally reserved, and as long as they suspect you are simply a curious spectator you cannot get very near to them, though you may be deceived by their affable manners into thinking you are.

What object would they or any other people have, in disclosing the unpleasant side of their lives, when there is nothing to gain by it? It is only after long years of intimate association, or after you have proved in many ways that you love them and want to do them good, that one can really get near a Japanese life, and, even then, the hard, bare truth must generally come to us through a third person, for in Japan anything important or anything disagreeable is communicated by a "go-between."

In regard to a happy home, the Japanese themselves say they do not know what it means *until they become Christians.* Once when the passage "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another" (Titus iii. 3) occurred in our Bible lesson, a Japanese woman exclaimed that that verse just described her condition before she became a Christian, and every other woman in the meeting agreed with her statement.

How could they have love and happiness in their homes when marriage is so generally a matter of convenience or money, and congeniality so seldom an important factor in the transaction?

A Japanese wife is very suspicious—and not without cause—of her husband's fidelity. She knows divorce is the inevitable result if she displeases him or if he chances to find some one else who takes his fancy. Could *your* home be happy under such circumstances?

If a young-looking wife is found in the home of a middle-aged man, it does not prove that Japanese women retain their youth in a remarkable manner. A bright young face is often evidence

rather of a brand new wife who has never known the cares and suffering of maternity.

One of the most interesting and thoroughgoing converts in our city some time ago had a beautiful young woman for his wife. After he became a Christian he confessed that she was the nineteenth wife he had taken, the others having been divorced. This is perhaps an extreme incident, yet we often have similar confessions from Christians, and I have even known women who had families of children nearly grown, to be sent back to their fathers' house.

As a rule, Japanese women fade and lose much of their beauty while yet quite young, and this is owing, it seems to me, to their ill health. Weaknesses of all kinds are exceedingly prevalent, and the usual causes are immorality (their own or their parents') or maltreatment during pregnancy and childbirth. Japanese women, with few exceptions, are bound very tightly for some months before the birth of a child, so it is no wonder that their children are small and their own health injured. I do not doubt that the diminutive size of the Japanese is largely due to this baneful practice, and I wish sincerely that a reform in this direction might be instituted.

There is more I might write on this subject. I hope and pray that the women in our own favored land will more fully realize how sorely the women of Japan, as well as those in other non-Christian countries, need the true light, to purify and beautify their lives and homes, and that with new ardor they will hasten to send it to them.

(*Mrs. Thos.*) *Lila C. Winn.*

The charge is brought that footbinding, by preventing active exercise while girls are growing, accounts for the disparity in stature between Chinese women and men.

EFFECT OF THE GOSPEL IN HEATHEN LANDS.

CREATES MORAL CHARACTER—QUICKENS INTELLECT.

One of the leading men in Korea said to Mr. Robert Speer: "The only hope of the country is in the churches. There is no moral character in Korea. It is being created in the churches. There is no confidence among men; no company of men, however small, capable of acting together. The churches are raising up bands of men who know how to combine for a common object, are intellectually quickened and are full of character, courage and hope."

PUTS THE STAMP OF VERACITY ON A MAN.

Rev. Geo. C. Doolittle of the Syria Mission tells a story of their "head teacher" who, having seen one young man strike another in the street, was summoned as a witness by the Mayor. Not wishing to be entangled in the affair, the teacher begged Mr. Doolittle to get the Mayor to let him off.

"We advanced all known arguments to relieve him of this duty, saying that fifty others had seen even more than our teacher. But the final and irrevocable answer was, "Yes, but those fifty witnesses will testify to suit their convenience, while I know that your teacher will tell the truth!"

"Protestantism in this country stands as the champion of that cardinal Christian virtue, veracity. And it stands alone."

ALTERS THE EXPRESSION OF THE COUNTENANCE.

In a speech by Mrs. Isabella Bird Bishop at an annual meeting of the C. M. S. in London, she related the following telling anecdote:

"On my second visit to Uan-hsien, I was told that Mr. Thompson's teacher, among others, had confessed Christ and was waiting for baptism. He was among a number of men whom I saw at a distance, and Mr. Thompson said, 'You will remember the teacher.' 'No,' I said, 'I do not see him there at all.' The reason that I did not remember him was that the Light which shineth in darkness had shone into his heart since I saw him before, and was shining so brightly out of his face as to render it absolutely unrecognizable. That is one of the remarkable features of the reception of the Gospel among the Chinese. I think I have never seen it to such an extent among other people It alters the face, giving it a different expression, a subdued, gentle and, above all, bright expression, so that one is almost always able in any mixed assembly to pick out those who have become Christians."

HOW WOULD CHRISTIANITY MODIFY THESE CASES?

One of the zenana pupils (in Lodiana, India) is a wan, weary-looking invalid. She has no children, but *a child of nine who has been for several years a wife* is her companion. The woman has some internal disease and her husband was told that she would die unless she could have care and treatment, but he coldly responded, "*Let her die then*," and so she suffers on.

One of my pupils is a Mohammedan, her husband's first wife. *He has four others, some on trial, some permanent.* For the latter he has fine houses, for those on trial little single rooms with some relative living in the same enclosure, whether as spy or chaperone would be hard to say. This woman was nearly killed by the maltreatment of ignorant *dais*. She was afterward treated in the Mission Hospital, where she learned to read. She also learned how to show common kindness to a sick child, and I have seen nothing more beautiful in heathen India than I saw one day in her house. Her baby girl lay on a bed with eyes swollen shut with ophthalmia. On the floor beside her sat the mother, dark circles around her beautiful eyes, and looking anxious and tired, while she tenderly and lovingly kept changing the pieces of soft cotton dipped in poppy lotion, and laid them over the poor eyes. What is there wonderful in this? Why, *an Indian mother usually* says, "It is fate; if it is to get well, it will," and *does not even trouble herself to keep off the flies.*

Another pupil is one I hope to see baptized. She assures me that she will come as soon as she can get her boy into her possession again. He had been sent to a village and *she does not want to be baptized until he is with her, lest she never be able to see him again.*

Among Hindus, religious rites are so blended with the every-day duties of life that to become a Christian means forsaking everything. Their god is *custom.* "Our fathers and our husbands and friends do so."

Emma Morris [in Report for 1897].

DESTITUTION OF SOUTH AMERICA.

Population, 37,000,000.
Missionaries, less than 300.

ARGENTINA, population 4,000,000, 20 missionaries; BOLIVIA, 1,450,000, no missionary; ECUADOR, 1,272,000, 9 missionaries; CHILI, 3,300,000, 60 missionaries; COLOMBIA, 4,000,000, 15 missionaries; PARAGUAY, 400,000, 5 missionaries; PERU, 3,000,000, 8 missionaries; URUGUAY, 750,000, 2 missionaries; VENEZUELA, 2,200,000, 10 missionaries.

NOTES FROM COLOMBIA.

Glancing the other day at the advertisement of one of the leading booksellers of the city, I noticed that one book mentioned was a Catholic Bible. It was stated to be a handsome edition printed in Paris, with illustrations by Gustave Doré. The price was $80 in Colombian money—equal, at present rates of exchange, to $27 in gold. This reminded me of an incident told by one of our church members. A friend said to him that he wished to make a present to a young man on the occasion of the latter's ordination to the priesthood, and asked suggestions as to what would be a suitable gift. The reply was that a copy of the Bible would be appropriate. The suggestion was accepted and the gentleman set out in search of the book. A few days later our friend asked him if he had succeeded in getting a Bible. He replied that, after visiting all the bookstores in the city, he had at last found a copy in five volumes, costing seventy dollars. Although somewhat staggered at the price, he made the purchase and presented it. The extent of the circulation of the Catholic Bible may be judged from this incident. Our Protestant Bibles are sold at prices ranging from $1.20 to $8 in this paper currency.

In one of the evangelistic tours made by Mr. Touzeau of Medellin in 1892, he spent the Sabbath in the neighborhood of the gold mines in the State of Antioquia, of which Medellin is the capital. Walking out that morning, he met the miners on their way to work. He asked if they did not know that God had commanded us not to work on His rest day. They were ignorant of their offence; so,

after talking with them, he gave them some tracts, and next day resumed his journey. Four years later, while Mr. Miles was in charge of our Medellin church during Mr. Touzeau's furlough, he was one day visited by a delegation from these miners, who had come three days' journey on foot over rough mountain roads to secure Bibles, of which the tracts had made mention, and to ask the missionary to come and conduct services for them. They said that they had refrained from Sunday labor since the day their duty was pointed out to them, and had met each Sabbath and read aloud the tracts, which had been literally worn out by use.

GROUP OF LABORERS AT BREAKFAST ON A COFFEE PLANTATION, COLOMBIA.
[From photograph kindly sent by Mrs. Graham.]

Last year there came to Bogotá a lawyer of good family, who had resided many years in a town about three hundred miles north of us. In 1877 he had met and talked with Rev. H. B. Pratt, the first missionary to Colombia. Much impressed with the truth presented in these conversations, he secured a Bible, and treasured it for many years. Yet not until 1897, twenty years after meeting Mr. Pratt, did he have an opportunity to attend Protestant services, or learn more about the Gospel. He made application to be received into church membership, and the Session found him to be a man of high character, of exemplary life, and possessed of an intelligent comprehension of Bible truth.

These are some of the results of the itinerating work of past years. We are now rejoicing that regular itinerating, so long desired by Bogotá station, has been begun. This is the part assigned to Mr. Miles, and he has made several tours, from fifty to two hundred miles. In one city he has encountered a group of spiritualists. Men of education are usually agnostics, while others are ignorant of the contents of the Bible. When first spoken to about it, they ask: "Is it a novel?" "Is it just out?" "Who wrote it?"

(*Mrs. M. W.*) *Nellie N. Graham.*

DEVELOPMENT OF OUR BRAZIL MISSION.

First missionary was Rev. A. G. Simonton*, 1859.

First religious service in the Portuguese was conducted in Rio de Janeiro, by Mr. Simonton, 1860–'61. It was held in a third-story room with closed doors. The audience consisted of Dr. H. M. Lane and two Brazilians. The next time, seven were present.

First church was organized at Rio, 1862.

Now—Synod† of Brazil with four Presbyteries; 76 churches, 36 of them self-supporting; church membership (1897), 5,327.

Total Protestant communicants in Brazil about 8,000.

Population of Brazil is 18,000,000.

*See *The Brazilian Bulletin* for September. Order from Mr. H. M. Humphrey, 87 Front Street, New York. Single copy, 25 cents.

†Churches of Presbyterian Missions, both North and South.

TESTIMONY TO THE GIRLS TRAINED IN S. PAULO SCHOOL.

In looking for the results of our educational work in Brazil by following the pupils out into life and trying to put some definite value upon their education as modifying the influence they exert in society, we are at once struck with the marked difference, in constancy of purpose and efficiency in Christian work, between the boys and girls, in favor of the latter. In the whole history of the school we can find but one of the girls, among those trained for teachers, who has renounced her Protestant Christianity.

Taking from the rolls of the normal department in S. Paulo a representative group of 34 girls, we find 21 married and settled in life and 13 still teaching. Of the former, 3 are married to prominent physicians, 4 to lawyers, 4 to merchants, 3 to active Christian workers, 6 to Protestant clergymen and 1 to a railway employee; the latter returned to Romanism. Of those teaching, 5 are engaged in other schools, 8 in our own. This corps of Brazilian teachers in our school will compare favorably, for steadfast devotion to the work and sound Christian influence as well as for efficient teaching, with any in our own country. Our girls may be found in all walks of life, touching and transforming the very core of society, making their influence felt for good wherever they are and, in many instances, sending their children to us as soon as they are old enough.

Protestant women are doing far more to advance the cause of a pure Christianity in Brazil than the men, and without their hearty co-operation the converting of the nation to Protestantism will be up-hill work.

Their faith is simpler, stronger and *freer from the vexed question of dogma and church government.* One of the strong claims which the Protestant College has upon the American people is that it offers higher education to the women of Brazil on equal terms with men.

H. M. Lane.

A PRESENT SAVIOUR.

A Chilian pastor calling upon a member of his flock, a woman blind, bedridden and nearly ninety years old, said to her: "You will soon be with your Saviour." With glad emphasis she replied: "But I have already been with my Jesus for twenty-five years."

Such is the comfort of the Christian faith. We believe in a *present* Saviour.

Emma F. Garvin.

LOCAL WAR IN BRAZIL AND "DOMESTIC LIFE" WHICH HAD PRECEDED.

[From a Vacation Letter.]

It seems so good to be in a quiet place. The nights are so still. Lavras is a little town built on hills in Minas Geraes, a lovely little town, with a law-abiding, better class of Brazilians than one finds in most of the interior towns.

The doctor ordered me off from S. Paulo; my prescription, a sea voyage. I went to Bahia, crossed the Bay and went up the Paraguassu River to a little town called Cachoeira, then two hours' ride to Feira Santa Anna by rail, where Mr. Chamberlain and family live. I was then in the adjoining province to Canudos, where they had this terrible religious war. It is in the northeastern part of the State of Bahia.

Antonio "Conselheiro," the leader and cause of the war, was born in 1855. His home was on the borders of the States of Bahia and Ceará, away off from even the echoes of civilization. He was brought up by his mother. He had as his companion his cousin Maria. It was the mother's ambition that Antonio and Maria should marry. But Antonio loved Leonora, the daughter of his overseer, and married her against the opposition of his mother. After a long separation from his mother there was a reconciliation, and everything moved smoothly for a while. Then there was a change—the mother and cousin mistreated Leonora. The husband demanded an explanation. The mother was a wicked woman and tried

to plant seeds of jealousy in Antonio's heart. She told him his wife was not faithful to him—told him to go off on a journey and come home a certain night, unexpectedly to his wife. He did so, and there, sure enough, was a man prowling about the house. Antonio did not ask for an explanation, but shot him on the spot. Then he rushed into the house and stabbed his wife. Then he took a light and went out to see what man he had shot. It was *his own mother, dressed up in men's clothes.* When Antonio realized what he had done, he went raving crazy. This was some twenty-three years ago.

After a period in the insane asylum, he was allowed to go about at large, as one harmless. He dressed in monk's clothing, blue in color, carried a staff in his hand and led a sheep around with him wherever he went. He had a Bible and read from it and talked to the people so wisely, and affording such comfort, that they gave him his name, "The Counsellor." Some poor, ignorant people thought him a prophet. He had a great following and built many churches. In the town of Canudos he built a church with walls a metre thick. This was used as a fort during the war.

A certain police commissary, being guardian of money for a church which Antonio was to build, kept the money for himself. Antonio sent a demand for it, and, in fear, the policeman appealed to the Governor of Bahia to send him soldiers "against this monarchist," raising a cry which was sure to command attention. So, the Governor sent fifty soldiers to make inquiries. They never returned. Then one hundred were sent. They were all killed. By this time many escaped convicts and criminals had joined Antonio, and all classes were roused to the greatest height of fanaticism. Five hundred men were sent to conquer them. They were repulsed with heavy loss. Then many were sent from different States. The Canudos, men, women and children, fought like tigers.

Ten days before they were conquered, Antonio disappeared. He died of a sickness and was buried under his cot, in his room back of the church. His officers told the people that he had gone on a journey—that he had gone to consult with God.

The Minister of War was afraid to hold the men as prisoners lest they should get the upper hand again, so they all, six hundred, were beheaded. The children who are left fatherless have been adopted by different societies. One wealthy, benevolent man of Bahia has taken twenty of them to educate, and what is more, has opened a school and turned it over to our missionary in Bahia. *Margaret K. Scott.*

TWO BUILDINGS AT CARACAS, VENEZUELA.

In the photographic view (reproduced) we have the picture of two buildings of considerable interest to the friends of the Gospel in the capital city of Venezuela.

That at the right presents one of the shrines to be met with on the streets of Caracas. Every one of the many churches and chapels has a shrine, either in front, at the side or rear, where some saint's image, or that of the Virgin, or, as an exception, one of Jesus himself, is seen. But in front of all images stands conspicuous the inevitable money-box. In our picture we have the shrine of San Antonio placed under the porch of the *Asilo de la Providencia* (Asylum of Providence) for the blind and aged. Here it is in a showcase, painted and gilded, having a large plate-glass front with wooden doors to close it in at night. Within the shrine, and obscured by the shade of the porch, stands a life-size image of San Antonio, whom the Romish Church has created patron of the poor and unfortunate. He is represented as a monk holding in his right hand an open book of devotions, and on this book stands the image of the Christ-child looking up into the face of the saint. This is to illustrate the legend that Saint Antonio was such a devotee to study and contemplation that Jesus, as a child, came to him often and made him His playfellow, that He might divert him from study to attend to the aged and blind. Saddest of all is the yet more blind devotion of the people (mostly women) to this shrine, some of whom knelt just at the moment the

photographer obtained the view, and some can be seen at any hour kneeling in supplication for favor from this saint, whom they call the Wonder-worker. They regard him as the chief magician and clairvoyant. Those who have lost anything of value, or who seek a situation, or the cure of a disease, or a husband, come to this shrine from all the region, or from great distances send letters containing requests to Saint Antonio. For in the shade, unseen in the picture, does it not stand written in large letters:

"*El Pan de S. Antonio* (The Bread of S. Antonio).

"Persons who have any need, spiritual or temporal, let them recommend these to S. Antonio de Padua, and offer an alms for the bread of the poor." Just there in front of the woman kneeling on the right, almost under the feet of the image, is the letter-box with proper inscription: "Letters for San Antonio. Petitions in writing, and giving of thanks." On the left of the shrine is another box, the inevitable money-box of Rome, in which are dropped offerings "For Candles," which must ever burn before the shrine. The priests handle all the money, while the poor are fed from scraps which "Sisters of the Poor" are daily collecting from house to house, as well as taking advantage of all information in these "letters to S. Antonio" to get all the alms possible and sums vowed.

STREET IN CARACAS, OPPOSITE THE LARGEST THEATRE.
Gospel Hall on the left; shrine of San Antonio on the right.

Now turn to the building on the left. "Hard by" this synagogue of deceit, separated from it only by a wall, stands the Gospel Hall of our mission. It occupies a large part of the lower story of the Italian Hotel, extending from the open door on the right to the corner of the street (out of sight) on the left, having a door and three windows (one, fronting on the grand *plaza* of the City Opera House, is not seen).

In and around door and windows, which are always open during services, gather almost as many hearers as enter the Hall, numbering fifty to eighty. Plain cane-seat chairs and a desk for the Bible occupy the floor. Illuminated texts, including a copy of the Lord's Prayer, are on the walls. A good cabinet organ and the singing of our beautiful Spanish hymns form a considerable part of the popular attraction of the services, where are found old and young of all classes. Here they listen to the pure Gospel of Jesus, as they cannot do in any of the churches of Caracas. After services they receive tracts, papers, or portions of the New Testament. Some four thousand tracts have been distributed in this city within twelve months, mostly in the house-to-house work.

Dear friends of Jesus, look on this picture and then on that! Look at those kneeling women in the bonds of a dark system of superstition and priestcraft, believing a lie, and paying "money for that which satisfieth not." Yes, remember those in bonds as bound *with* them.

Then look at the very simple means for spreading the light and liberty of the Gospel. Think of the vast sums which Rome and paganism command; then consider the very small self-denial on the part of most evangelical Christians to send the Word of Life to those who sit in darkness.

May our prayers be the more fervent and our works the more worthy, for looking upon *this* picture and on that!

CARACAS, Feb. 28, 1898. *Theo. S. Pond.*

DEFENCE OF THE CLIMATE.—[FROM A LETTER.]

Barranquilla *is an exceptionally good climate for the tropics* in the judgment of those who have long lived in the country. And suppose it were not. Does that make any difference, really, if the Lord wants it held in His name? If my first object in life were the enjoyment of perfect health, I should pack my trunk and go back to the dearest, quietest home among the Pennsylvania hills; since it is not I am thankful to be privileged to serve here. There are always two standpoints. If one wishes, she may see dirt, and sand, and long lines of glaring white houses, under the fierce heat of a tropical sun; from the other standpoint, the white houses lose themselves in rich tropical foliage, there are beautiful glimpses from nearly all streets of a shining river lying still among green pasture lands; far away the mountains tower in rugged strength and beauty, and over all arches the marvelous tropical sky. Barranquilla is beautiful and its climate is good, in comparison with many places where devoted servants of our Master are joyfully laying down life for His sake. May God forbid that we lose the joy of reaping where seed has already been sown in tears!

CORNER IN A MISSIONARY KITCHEN.
The *fogon*, or range, of Colombia.

Martha Bell Hunter.

A NEW PLACE OF WHICH WE SHALL HEAR AGAIN.

Readers may be interested in a few words about Chieng Toong (Keng Tung), where Mr. and Mrs. Dodd have this year been itinerating:

Chieng Toong is essentially a Kun province. The Kuns (one of the branches of the great Laos family) differ but little from the Laos of our mission stations. The men wear trousers and tie their long hair up with a white cloth. The women wear skirts and use a great deal of silk. Every woman wears a jacket. The Kuns are a family of traders. They have a bump of business well developed, and (unlike the ideas of many of the peoples of the East) without any loss of self-respect, but rather otherwise. The market place in Chieng Toong City has some six hundred stalls (not stores but mere open stalls), where business is done only on market days, three days out of five.

The Kuns are most hospitable and receptive. The common people are not downtrodden by those in authority, and if there is a slave in the country he may receive his freedom by applying to the British authorities in the city. In five years it will be a crime there for any one to own a slave. There is practically no bigamy, and the women, as a class, are as free as in any civilized country. Intellectually, physically and religiously, the Kuns are at least one step in advance of our Yoonn Laos, but they are after all in the darkness of heathendom. They are Buddhists, and their desirable qualities are only noticeable as they are compared with other people a grade lower. Gambling, intemperance and other vices are not uncommon, but they are a people who *think* and are not indifferent to their spiritual needs.

W. A. Briggs.

P. S.—The Laos Mission has with

considerable difficulty been doing pioneer work in Chieng Toong province, and is waiting to plant a permanent station there just as soon as our church in America will say: "Go ahead, we will stand loyally by the positions already occupied, and authorize you to advance."

CUSTOMS IN CHINA WHICH CHRISTIANITY WOULD CHANGE.

Securing a husband in China, in some cases, is a business transaction. The following instance will substantiate this statement:

Less than two years ago a woman from Pak Fu, a village twenty-five miles distant, came into our employ. She was a widow, who had to work hard to support herself and mother-in-law. The latter died last year and not long after our woman, having made a visit to Pak Fu, informed us that she was going to be married again. Upon a second visit she evidently discovered something that was not satisfactory, for she came back much disgusted and said that the intended husband was of no use and she would not marry him. It appears, however, that she believes in the old saying, "If at first you don't succeed, try, try, again," for she began at once to find a man in Sam Kong. In less than a month she had found him and they were married.

Her greatest difficulty in securing a second husband was that she had to pay a part of the money herself to her former husband's people. They had a claim on her and would not give her up without money. At first they wanted thirty-two dollars. The man agreed to pay it, and when they found he was willing to pay it they raised the price to fifty dollars. The man came up to forty-two dollars and said he would not pay more, that the wife was too old to command more; if she were some young girl he would give it, but not for her. The woman was in great trouble and came to us. If she could only raise the necessary eight dollars she would pay it herself. We advanced the sum on her wages, to her great joy, and the next day she made a final trip to Pak Fu, paying off the debt, and returning on the following day went directly to the man's home and became his wife without any ceremony whatever, except that firecrackers were sent off in front of the house, as is the custom, to some extent, on the marriage of a widow. Later, we all attended the wedding feast, which was served in the usual Chinese style. When it was ready, the bride herself came to lead the way for us to her home.

A FOIBLE OF CHINESE ARISTOCRACY.
Long finger-nails protected by silver shields—evidence of a station above all manual labor.

This woman is honest and has good qualities, but is not a Christian. We hope she may become one, and lead to Christ her husband, who persecuted the first Christians of Sam Kong.

(*Mrs. J. C.*) *Ella C. Kelly.*

OLD AGE WITHIN ZENANA WALLS.

Leaving the crowded market, we come to a quiet part of the city, to a high-walled brick house. The porter, sitting in the sunshine in the courtyard, points up the broad stairs. No sound is heard, at first no one is seen, but, over in the pillared gallery beyond, is a pallet on which lies a woman's figure. At the head bends a servant holding a fan; a cup of water is on the floor beside the

bed, over the form a sheet. The neck is bare. The head moves sometimes to one side or the other. No groan escapes. This is the aged mother of the master of the house. What loneliness in this great, empty place! Is no one near? Around the balcony we pass to rooms on the opposite side. Here sits the wife of the master of the house. She is young and well dressed; in her eyes a look as if her thoughts were shaping themselves to escape elsewhere. The woman in the gallery seems past consciousness; the young woman past feeling. Whose fault is it?

The old one lies with her feet toward the door through which her last journey will be taken, on a cot whose four corners will soon be lifted and carried swiftly through the city, along the country road, to the sands and to the fire.

On a street near-by, three women sit in a courtyard. The house is a miniature of the other, two-storied, the court small, the balcony not a yard wide overhead, with no railing. It is a good while since we have been here and we come to-day to hunt for one of our school girls. The old mother tells of an accident which has befallen herself. She fell off the balcony into the courtyard below and broke her hip. Meanwhile the younger women are discussing. One questions with her eyes "Who is this *Farangi*, and what her mission here?" She is answered, "See her yellowish dress? She is a truly religious person." ("*Fakir-ni*"—*religieuse.*). Then they listen to the words of the Book—the words of the Great Physician when He healed the sick of their diseases. The old woman, quietly sitting by in a half-standing position on account of her hip, would start up, but pain prevents her. She cries, "Take me to Him." . . .

With horny hands held out, with piercing eyes, with head shaking on nerveless socket, with sunken chest, with gray hairs brought down to death like dead leaves to the burning, with quavering pipe from wrinkled throat—let her cry to the Western land of youth and gold and strength. *Her* voice cannot be heard; but, when joined to the voices from every house in the land, the voices of those who have traveled nearly the whole life-journey, the cry *will* be heard, "Come over into Asia and help us." *We* are going—our children are springing up like the grass of the land. In the name of all the mental powers unabated, the affections unatrophied, the light and sweetness and dignity in the life of aged Christians, and all that is joyful and triumphal in their approach to their desired Haven, come and teach our children how to number *their* days that they may apply their hearts unto wisdom!

Agnes L. Orbison.

SONG—ILLUSTRATING VILLAGE FUNERAL CUSTOMS IN INDIA.

The body of a village bride has been taken to the burning *ghát* on the bank of the Ganges The procession has returned to the village, and the women sing this song and weep.

What of the joys of life? Death comes on the head.

The torrent was dry—now it comes rushing.

Death has come. Wailing, they have gone to the burning *ghát* of Bindara Ban.

Oh, villagers! Oh, milkmaids, too, of Bindara Ban! Why do you weep? Go home.

I will wail and cry:

Ai! me have they not called, thee they have called away. Had they not, thou wouldst be sleeping in the village, thy veil hung over thee.

The mountain torrent has come and swept thee away! Thy bones burn like sticks, thy hair like grass. Thy beautiful body is burned. None could come near.

Death vanquishes, too, the families of kings. City and village may again be peopled, but the dead ones never return.

Has sleep come to thee? Has youthful joy?

Nor sleep has come nor youthful joy.

The bier has come with its bearers.

How did thine eyes change? How did thy soul leave?

Slowly thine eyes changed and in a twinkling thy soul left. Not with feasting, but leaving all, thou hast gone.

Beloved of thy mate, thou didst leave without looking back and now dost call;

To-day art here, to-morrow in a foreign land.

Let foreigners dwell in foreign lands. Stay thou in thy country.

My queen has become dust and her voice is beyond the waters.

To what land thou art gone—that land tell to me!

———

Men gather round the bereft one to give comfort. One says: "Sahib, since she has gone

the mourning has been great in the village."

The priest was there also and said: "Brother, what has been, has been. In this no one has power. But the one who is gone was good and lovely. This is a great thing, that she has straight gone to heaven. Dying comes to me, to you, to all—to some sooner, to some later."—Translated by *A. L. O.*

AN UNFORTUNATE CHECK-REIN IN BRAZIL.

"How is the Curityba School in Paraná?"

Rather weak, thank you, owing, I suppose, to adverse influences in the United States: lavish school-girl "spreads," exquisite matronly lunches, most of all, to an ill-shaped but formidable hobgoblin called Unsystematic Benevolence.

The school was fair and prosperous when down came the "cut"! At first our "ears could not believe our eyesight," as somebody puts it, but Mother Board put on the check-rein till it could be felt, quite destroying the proud, free curve of the neck. So now, docked of one house, three teachers, a number of free pupils and some pay pupils, the school is trying to win the race, though heavily handicapped.

Are you not sorry? Cannot you do something?

I do not know that it is possible for the teachers to work harder than before, but they are very united and zealous. There are one hundred and ten day pupils, and progress is reported all along the line. Onward, not backward! The foundations are laid in Brazil. Give us time and we will take—as it were—Manila, Santiago, San Juan, for Him whose right it is to reign in this fair land.

Mary P. Dascomb.

[Though aware that our schools in Brazil are a tremendous power, we had no idea that they elevate the very dogs. If they can do so much for a dog what will they not accomplish with boys and girls? The following intelligent observations speak (or bark) for themselves. —EDITOR.]

CURITYBA, *August* 20.

DEAR MISS DASCOMB:

. . . It is very strange how people disappear. Miss Kuhl was away a long time, but one evening she came back in a *bond* (street car). I have always hoped that you would do the same. Some time ago, Bertha (the cook) put on a beautiful white dress and flowers and went to a ceremony in the parlor, then they all had supper in the schoolroom and Bertha went off leaning on the arm of a nice young German. . . .

You remember there are three mats—the big mat, the middle-sized mat and the little one. Miss Kuhl will not let me lie on the big mat and the middle one is hard. In the evening I stay in the hall curled up on the little mat. If there is a noise in the street, or if those bad boys thump on the door, I bark loud. I always did think it is necessary for every family to have a big dog with a loud voice; it is especially necessary in a family of ladies.

I would like to go to church; other dogs go, one even goes into the pulpit. Miss Kuhl says I must stay at home and take care of the house. I shall do my duty, and, another thing to be taken into consideration, it is the only chance I have to sleep on the sofa.

They will not let me go to the Christian Endeavor meeting. They say my voice does not harmonize with the organ. I think the time will come when dogs and men will understand each other better. Now I was not *singing* that Sunday. I was simply howling because some of those young people sang so loud when they struck the high notes. Why, it was actually painful to my ears. I never howl when I am in the hall listening to Miss Lenington, not even when she plays the highest notes with such a gentle touch. . . .

Your faithful, TIGRE.

EVANGELISTIC EFFORTS IN COLOMBIA.

The month of March we spent in the town of Zipaquirá, which is about thirty miles to the north of Bogotá. At that time we went part of the way by train, and an hour in a rickety coach. Now the train goes into Zipaquirá. We rented a furnished house for the month and took only such clothing, mattresses, etc., as we needed. We found the house as comfortable and clean as could be expected. It had a large, sunny court for the children's playground. The town is a rather pleasant place.

We took the magic lantern and an Estey folding organ with us. Mr. Miles distributed small hand-bills to announce the first services, and for two or three times he explained the pictures and we sang a few hymns. We had three services each week except the last, when we had a service every night. The attendance varied from ten to forty. The parlor was large, and by arranging all the seats there were in the house in that

room, we could seat all who had courage to enter. One morning at mass the priest warned the people against us. This only served as a good announcement. After that, attendance increased. Some would come in while a great many would stand outside the door, where they could hear. We could draw a good crowd by singing hymns. They seemed to like the singing better than pictures. The priest found it necessary to enact excommunication. The next Sabbath only one came to midday service, but at night the room and corridor were filled.

HOUSE OF THE INQUISITION, CARTHAGENA, COLOMBIA.
[Photograph sent by Mrs. Graham.]

We found one man in town who seemed to be trying to live a Christian life, although he encountered persecution. Mr. Miles conversed with him a great deal, trying to make things clearer to him. Mr. Miles took Bibles and books and canvassed the place, so that all who had not bought Bibles had the opportunity to do so. This is the first time that evangelical services have been held in that place. Mr. Miles has since made several short visits there, but has not been able to secure a place in which to preach. He talks with those he meets and invites them to his room in the hotel for conferences.

On the inside of our front door at Zipaquirá was tacked a paper, which shows the superstition which the owner of the house believes and undoubtedly practices. The paper was entitled "A Healthful Remedy against Disease." Near the top was a double cross. Up and down and on the long arms of the cross were printed letters and very small crosses. Each of these referred to some petition below. At either side of the cross was a petition that was to be repeated when the clock struck the hour. I will give a few of the expressions printed below the cross: "By the sign of the cross free us, Lord, from disease." "The cross of Christ frightens away the demons, the corruptible air and disease." "These ejaculatories being said, the litany of Our Lady, the Lord's Prayer and Ave Maria will be said to the Holy Lawyers of disease that they may be our intercessors with the Lord."

A note at the bottom was to the effect that in Portugal and other countries disease had not entered houses on the doors of which were found these crosses; also that persons wearing or carrying them had been free from disease.

We have many things to encourage us and many things for which to thank Him whose work it is.

(*Mrs. A. R.*) *Ava M. Miles.*

OUR MISSIONARIES IN SOUTH AMERICA—POST OFFICE ADDRESSES.

*Mrs. J. M. Kolb,	Bahia, Brazil.	*Mrs. Jas. F. Garvin,	Valparaiso, Chili.
Mrs. Geo. W. Chamberlain,	Feira de Sta. Anna, " "	Mrs. Wm. Boomer,	Chillan, "
Miss Christine Chamberlain,	" " " "	Mrs. Chas. M. Spining,	" "
Mrs. W. E. Finley,	Larangeiras, Sergipé, "	*Mrs. W. E. Browning,	Santiago, "
Miss E. R. Williamson,	" " "	Mrs. Edson A. Lowe,	Copiapo, "
Mrs. John M. Kyle,	Novo Friburgo, East Rio, "	Mrs. T. H. Candor,	Bogotá, Colombia.
*Miss Minnie S. Baxter,	*Caixa* 14, S. Paulo, "	Mrs. Malbone W. Graham,	" "
*Miss Sara Munson,	" " " "	Mrs. A. R. Miles,	" "
Miss Margaret K. Scott	" " " "	Miss Jessie Scott,	" "
Mrs. W. A. Waddell,	" " " "	Miss Martha B. Hunter,	Barranquilla, "
Miss Ella Kuhl,	Curityba, Parana, "	Mrs. E. H. Ladd,	" "
Miss Effie Lenington,	" " "	Mrs. W. Scott Lee,	" "
Mrs. G. L. Bickerstaph,	Castro, " "	Miss Florence E. Smith,	" "
Mrs. R. F. Lenington,	Guarapuava, " "	Mrs. J. G. Touzeau,	Medellin, "
Mrs. J. B. Rogers,	Desterro, Sta. Catharina, "	Miss Celia J. Riley,	" "

In this country: Mrs. J. M. Allis, Wooster, Ohio; Miss Dascomb, 136 Cannon St., Poughkeepsie, N. Y.; Miss Clara Hough, Media, Pa.; Mrs. Geo. A. Landes, Wooster, Ohio; Mrs. T. S. Pond, address, care Mrs. F. A. Wood, 156 Fifth Avenue, New York. * Not in formal connection with the Woman's Societies.

BRAZIL.

SCHOOL PROVOKES OPPOSITION.

Rev. Geo. W. Chamberlain, D.D., writes from Feira de S. Anna, in Bahia State, August 1:

We have beeu having quite a "tempest in a teapot." This small city boasts two newspapers, one of liberal sentimeuts, the other the organ of the clerical sympathies. On the day of the inauguration of our little school, the latter paper circulated a warlike bulletin which was reproduced iu the next day's paper, preceded by a long editorial on the "*Eschola Americana*" proving, to the satisfaction of the editor, at least, that "into this establishment should have no ingress the children of the Catholic Church."

We have had any amount of gratuitous advertising from our friend, the enemy; and I have been obliged to go into print, not so much by way of justification of the *Eschola Americana*, as by way of information to the public as to doctrines taught. My "bullet-in" hit the mark, and to give it wider range than our liberal paper, "*O Propulsor*," has, I have printed it as a tract and scattered it broadcast.

Aug. 12.—An absence occasioned by a wedding of a Scotch lassie to a German laddie in the city of S. Felix resulted, through the distributiou of my "bullet" on the train, in an invitation from a passenger to visit his city, and the offer of a large room in which, as Judge of the Peace, he celebrates civil marriage. I have beeu and come and am booked to go again to preach on the 15th, a church holiday, about the "honor due to the Virgin." The people expressed themselves as satisfied with what I said about "Our Lord" in the exposition of the tenth of Acts. But

"OUR LADY" WAS NOWHERE,

and they want to know the locality of the "Mother of God" in the plan of salvation. The subject is likely to attract even a larger audience than I had on the 9th, and I am praying for wisdom to handle it so as to lead them, through their veneration for the Virgin, into her attitude toward her Saviour: "My soul doth magnify the Lord and my spirit hath rejoiced iu God, *my Saviour*," and then to obey her only command recorded iu the Scripture: "Whatsoever He saith unto you, *do it*." Thus I trust I may be the instrument of turning their water into wiue.

THE PRESIDENT OF BRAZIL.

Rio de Janeiro, August 23.—Obeying a call for a meeting of Presbytery, I left home on the 18th and traveled from Bahia in company with the President-elect of the United States of Brazil, who is just returning from a four months' tour of European courts, where he has had a continual ovation—enough to turn a man's head. He seems the same plain man of affairs whom I have knowu for the last twenty-five years and was as affable as if he had not been hobnobbing with crowned heads and admitted to audience with the Pope without kissing his toe.

———

Mrs. Bickerstaph wrote from Castro, in Parana, June 16:

To tell you I am busy from early morning till late at night would be useless, because you know that. I often wonder where the day has gone to.

I hope the society that adopted me will be kind and not drop me because of my neglect.

My husband has fourteen preaching stations outside of Castro. I go with him as often as I can, and would always go, but do not like to leave the church here alone.

BUILT A CHURCH.

We have managed, by hard work (Mr. Bickerstaph doing a great deal of the work and all of the managing) to get a church built. It is small, seating about 300. Our people are proud of the church and well they ought to be. They have denied themselves greatly, and will still be obliged to, because of the debt incurred in building. Our dedication took place at the

time of Mission Meeting, last December. What a hurry and scurry it was to get everything in order. Mr. Bickerstaph hardly ate or slept for a month before the end, and Saturday night before dedication he went in rain and mud half a mile, after nine o'clock, to get the reading desk. He got it into the church before eleven and really took a long breath. The last week Mr. Lenington was of great help, and Mr. Jones, an Englishman living here, was of the greatest help in the world. He worked almost as hard as my husband. The day of dedication the church was full and the collection reached seven hundred *milreis*, which at that time was a little over $100.

We have a Sunday-school, but it is the hardest part of our work. The people take no interest in it. I have taken up a woman's meeting. At first it was very up-hill work, but now seems to be doing nicely. Our women nearly all have large families, do their own work, some are obliged to earn their living, and of course cannot attend all the meetings. We like our work, our people, and this pleasant little town.

The troubles of housekeeping are ten times worse here than at home. We have everything to put up with here that one would have in a little town in the States one hundred miles from a railroad. I spoke to my servant yesterday about the bread. She told me if she did not make it to suit me I could do it myself. At home I should have told her I *would* make it. She is honest, and works hard, so I keep still as long as I can.

MEXICO.

REVIEW OF A FURLOUGH AT HOME.

MRS. WM. WALLACE wrote from SALTILLO, Sept. 19:

Of course I am not sorry that the Cubans were freed but I do wish those humanitarian feelings had risen in the bosoms of my countrymen a few months earlier or later. Then there would have been a possibility of returning to Mexico by water and seeing you all in New York. But the Cubans must be rescued, the Ward Line of steamers must be stopped, and we had to be back in Mexico June 11, so we took the shortest cut to Saltillo, getting here at 3 A.M. of the day we were due. That vacation! I cannot begin to tell you about it. There are not words enough in the English and Spanish languages combined.

First we went to Minnesota, getting home just in time for Christmas and having a continuous Christmas for about ten weeks. There is no place like home and nothing like childhood friends after all, and what some have dared to call a dull and poky town seemed the embodiment of energy and good cheer after living in Mexico. I enjoyed everything—teas, luncheons, dinners, literary societies, rides—and it seemed too bad to crowd so much into so short a time and then starve soul, mind and body until another five years rolls around.

From Minnesota we went to Chicago and the good times continued. We were near the University and it was most enjoyable to be under the eaves of an institution which houses so much brain, for the only thing which ever comes to Saltillo in the way of stimulus is Orrin's Circus. At this centre of learning we

GAINED AN IDEA OR TWO

upon the light in which foreign missions are viewed by some people. A lady expressed regret to my husband, and to a young lady student whose brother is a missionary in India, that the home church should be "so poorly represented" in the foreign field. It made her quite sad that such "inferior" beings should be sent out. That was rather more than the young lady could stand and she bravely defended her "inferior" brother in far-away India. The discussion grew interesting as cases were brought up of first honor men who have been sent abroad, and it was instructive to learn that the Church does not send quite all of its imbeciles to foreign lands. How much wisdom can be gained incidentally!

From Chicago we went on to Pennsylvania, and though it seemed impossible such halcyon days should continue much longer, they did. The hospitality of Pennsylvania people can only be equaled by that of Mexicans. There is the slight difference that people of the Keystone State give all they have, which is much, while people of Mexico give their all, which is little.

COULDN'T FIND THE HARD TIMES.

In all our journeyings I was on the lookout for those dreadful "hard times" of which we had read so much before we went to the United States and which had made such havoc in foreign fields. They must have all gone abroad, for I searched in vain from Minnesota to Pennsylvania and not a hard time could be found. From the moans and groans, from harpings on debts and cuts, I expected to find about one-half of our Presbyterian Church on the town and the other half living in strictest economy. Instead, the *abundance* of everything was overwhelming. Such comfortable, even luxurious, homes, such decent, pretty clothes, such good things to eat! Everybody seemed rolling in the lap of luxury and times looked very soft.

Before going home I felt very unselfish; was willing to try to live on half or no salary, anything to prevent more cuts. My Scotch ire has risen many times since our return to Mexico, where all seems more pinched and starved and ragged and dirty than ever. We are not having hard times here either, just ordinary.

Don't you think it would be more honest in our Presbyterian Church if it would frankly say that it does not take very much stock in the salvation of heathen so far away, and it prefers to invest no more in missions? The different missions would then know exactly what to expect. The skinning alive process is not pleasant, and it is nicer to be shot quick.

When Judson went home on a vacation he said he found indifferentism hiding behind outward enthusiasm. He had his hands nearly shaken from their sockets, his hair nearly shorn from his head for mementoes, by those who would willingly let missions die rather than make any real sacrifice. Our sockets and hair are all right, and, aside from one occasion, everybody *seemed* to have more than outward enthusiasm, but time only will be the test.

As June approached I must confess to a

CONTRADICTION OF FEELINGS.

Of course I wanted to come back to Mexico, but to be perfectly frank I did not have that "hankering after heathen" which many express. I hardly understand how a sane person can really *enjoy* living away from home and friends, and the flesh-pots of the United States did look inviting.

After two or three weeks of unpacking and settling here, vacation seemed a dream, and I grew so tired of traveling while at home that it is hard work to start out here.

PERSIA.

SCHOOL AND EVANGELISTIC WORK COMPARED.

MISS GRACE RUSSELL wrote from OROOMIAH, August 4:

You wish to know how, to me, school and evangelistic work compare as to "hardness." As you say, temperament has much to do with it.

The monotony of school routine is one of the greatest trials of this branch of work, and the constant strain which during the whole school term never "lets up," but increases as closing exercises draw near. On the other hand, slavery to the school bell has its compensations. One feels that one is accomplishing something when each hour brings its own duty, and, in a way, it helps one to be diligent, forcing one to go through the regular programme, despite heat, weariness or ill health.

A thoughtful and experienced missionary once said to me that she considered *boarding school work the most encouraging of all branches of missionary labor*, for one can often see the fruit of toil in the growth of pupils. Other efforts are less continuous and influence is more scattered.

With little experience of evangelistic work, it is hardly fair for me to express an opinion. The physical hardships seem the greatest trial. Absence from home, lack of privacy, fatigue in traveling and bad food, air and smells are not easy to bear. For a change from school work an evangelistic tour is a pleasure and relief. The open air and different scenes make up for the hardships, but to have village work or itinerating as one's chief employment is without doubt very wearing, and only those who are strong can endure it.

I enjoy my work among the women very much, especially what I can do for Moslems in the way of calls and a little class on Sunday.

INDIA.

MRS. A. P. KELSO, of SAHARANPUR, wrote from LANDOUR, August 24:

I have just been reading WOMAN'S WORK FOR WOMAN for August from cover to cover and have enjoyed it thoroughly. I often think "Where is the use in my writing? I cannot tell of any thrilling experiences,—mine is such routine work." But, as my husband has been writing a brief account of work among the theological students, I thought maybe you could let those who are interested in the "wives and children" of said students know that towards the end of June we closed the school, in which, since the middle of October, '97, these women and children had been under daily instruction in the Scriptnre, etc.

We had Miss Sircar to assist, and as she had an excellent education in Miss Thoburn's school, at Lucknow, the women made creditable progress in reading, writing and arithmetic, some learning Persian Urdu. Some who came from Rajputana (Scotch Mission) studying Urdu Hindi. Neither Miss Sircar nor I could impart any enthusiasm for geography to these women, but they seemed to enjoy writing compositions once a week. I used to give them a subject, such as tea, silk, famous places in India. In this they did well. Some women showed signs of a desire for a more spirit-filled life. One exceptionally bright young woman was laid very low, bnt a change did her good and she is looking forward to retnrning. She is an earnest Christian. They are not all bright and attractive. One man who is well educated and a fine earnest, fellow all round, has an untidy, lackadaisical wife, but she is gentle and has a

harmless tongue. We have one who is kind and helpful to others in her own way, but mars every effort she makes by her unruly tongue. Pray that we may all—teachers and pupils—belong more and more to the Lord Jesus.

The school for the children got on very nicely under the wife of one of our students.

It is interesting to follow up these women as they leave us, and in most instances we have been encouraged to hear that they have witnessed for Christ in out-of-the-way villages and towns and endeavored to train their children in the paths of righteousness. I forgot to say that we had eight women on the roll and from 14 to 18 children.

CHINA.

REFLEX INFLUENCE OF CHINESE SUNDAY-SCHOOLS IN AMERICA.

MRS. A. A. FULTON wrote from CANTON, July 26:

Owing to the presence of bubonic plague in the region of San Ui, one of Mr. Fulton's most promising stations, he was not able to visit that station in May. After waiting some weeks and being assured that the violence of the scourge had abated, he decided to take us down with him in a large native boat and visit not only San Ui but Tong Ha, ten miles from San Ui, perhaps. Some few months ago Mr. Fulton baptized the first converts there, between twenty and thirty having been baptized since. This encouraging work is largely the result of earnest efforts of two or three zealous Christians lately returned from the United States.

The town is one of the wealthiest market towns in that region. Many of the new converts are wealthy. They have enlarged an old building which will accommodate the congregation, but it is not large enough to permit the room to be divided by the customary partition, and therefore the women cannot attend service. However, they have already begun to talk of a larger church. As they are well able to support their own work and there are so many converts, I presume Presbytery will permit them to organize a church ere long.

This short trip was a pleasant change. A dozen of the new inquirers, whose native village is Tong Ha but who do business in Canton, secured a launch at their own expense, which towed us down. Leaving Canton early in the morning we reached Tong Ha about sundown. The country was beautiful, the hills green to the summit, rice fields in the valleys showing different shades of green according to the stage of growth. Tong Ha, located at the foot of the mountains in a fertile section, looked like a small village nestling among the trees, but we were told it had ten thousand inhabitants. The morning after our arrival one of our most earnest members came to the boat about six o'clock—we had not yet had breakfast—and brought his wife, mother and mother-in-law. Mr. Lum had been instructing them for some time. They passed a good examination and we were gratified by the earnest spirit they manifested and the eagerness with which they assured us that they should do all they could to tell others of Jesus.

Mr. Fulton's field is assuming such proportions that he must depend more and more upon the personal work of Chinese Christians for the spread of this blessed message. They are proving themselves faithful. Some of his most earnest workers are

RETURNED CHRISTIANS FROM AMERICA,

and we hope that under no consideration will the dear workers among the Chinese at home become discouraged in their difficult task, for one cannot put an estimate upon the work she is doing. One returned Christian has built a chapel in his own village costing several hundreds of dollars and is supporting a school.

Leaving Tong Ha after service at the chapel, where Mr. Fulton baptized ten converts, we reached San Ui about five in the evening. Service at the chapel the following forenoon. Forty-five applicants, twenty-one of whom were received. Repairs on the building are just completed and still it is too small. There has never been a time of such spiritual blessing on this field. I am better than in years, and am doing all I can to take the best care of myself, so that I may never again have to leave on account of ill health.

MRS. DOOLITTLE wrote from HANG-CHOW:

I have a few neighbors so near that I could toss an apple into their yard. When I came into this house, ten months ago, I heard nothing but bitter words and terrible cursings. For some time I simply prayed for them, then went to them, and now it is an exception to hear loud voices. I do not know they are nearer being Christians, but of a truth they are better neighbors.

Then, too, we are having very great encouragement in the

ANTI-FOOT-BINDING MOVEMENT.

We have two societies in Hang-Chow, one among the Christians and one among the people. I personally know of twenty or thirty little girls that will never have their feet bound, all not connected with the Christian society, so I know there are very many more that will escape the pain and sorrow of foot-binding.

HOME DEPARTMENT

THE MISSIONARY PRAYER-MEETING FOR DECEMBER.

General Subject—Relations of the Home Church to Foreign Missions.

(*a*) The Church itself a missionary society.
(*b*) Personal responsibility of every member for the world's evangelization.
(*c*) Responsibility of pastors for culture of missionary interest.
(*d*) Special study of missions in theological seminaries.
(*e*) Systematic giving.
(*f*) The present call of the Holy Spirit to the home church.

Prayer—for blessing to follow the study of missions this year.
Prayer—that the hour of religious freedom may strike in the land where Jesus was born.

Systematic Study of Missions for Young People.

LESSON II.—EARLY PROTESTANT* MISSIONS.

As with apostolic missions, so it was with Protestant missions. The Gospel was heralded through the agency of individuals rather than through the agency of the Church. The new Church of the Reformation required time for solidifying its organization, and two centuries elapsed before it was ready to fairly face the great problem of discipling all nations. Even the personal missionary efforts of these years were incidental, not primary. The Huguenots (French Protestants) went to Brazil seeking an asylum from persecution, but the condition of the tribes which they encountered led to the introduction of missions. The same general statement holds true of the Pilgrims in New England.

Individual Agency Rather than the Church.

The Dutch, then an important maritime nation, conquered Java in 1619, and followed the conquest with the introduction of Christianity among the people, church and school mutually supporting each other. From Java the work extended to the Moluccas and Formosa. Dutch domination in Ceylon was also followed by a missionary movement. With the later decadence of Dutch influence, missions also languished.

Colonial Missions.

Missions among the English colonies in America, having been conducted with "a truer conception of the character of spiritual work," were more permanent in their results.

The middle of the seventeenth century witnessed a revulsion from the discussions of theology which had so long engaged the attention of the Church, and the importance of missions to the development of the Church was clearly perceived. A demand for missionaries trained for their labors was met fairly well by the University of Halle, where the German Pietists, who sought to replace "creed formalism" with spiritual life, exercised the directive office. From Halle missionaries went out to the Danish colonies and to India. At Tranquebar, Ziegenbalg learned the Tamil language and translated the New Testament.

First Mission to India.

Of all early Protestant missionary activities, those of the Moravians were probably the most extensive. Protestants from Moravia, in Austria, found refuge on the estates of Count Zinzendorf, in Saxony. At the Saxon court two Eskimos, and a negro from the West Indies, came to the attention of Zinzendorf; his sympathy was aroused, and under his patronage Moravian missionaries were sent to Greenland, the West Indies, Dutch Guiana and South Africa within the space of twenty-nine years. In later times successful missions were opened in Central America, Alaska, Labrador, Australia

Moravian Missions.

* Romish missions are passed by, not because they are not important, but because the time allotted to this series of lessons forbids entering that field of study.

and Central Asia. The marvelous achievements of Moravian missionaries have resulted largely from a clear conviction upon one point of practical Christianity, and that point was focalized in the single word, Duty. They seem not to have questioned as to the prospects for successful results in a given field, but only what, as Christians, they ought to do for the field. *Carl I. Ingerson.*

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POINTERS FOR EXPANSION OF LESSON II.

HUGUENOT MISSION TO BRAZIL.—1. General Sketch. See Baird's *Huguenots in America;* Article by Miss Johnson, WOMAN'S WORK FOR WOMAN, Nov., 1895; *The Brazilian Bulletin,* June. 1898. **2. John Bolles,** burned at Rio de Janeiro, by the Jesuits, 1567. See article by Dr. Lane, WOMAN'S WORK, July, 1898.

COLONIAL MISSIONS.—"The principal end of the plantation is to invite and win the natives of the country to the Christian faith."—*Charter of Massachusetts,* 1628.

"The Dutch were the first Protestant power to attempt to translate the missionary duty of the Church from theory into practice, but their attempts were vitiated by unspiritual methods."

PAPERS.—John Eliot (b. 1604)—his praying Indians—Indian Bible.
The Mayhews—four generations and 160 years of work for Indians.
John Sergeant (1734) and the Stockbridge Indians—Horton of Long Island.
David Brainerd (d. 1747), Samuel Kirkland, *et al.*
Distinguished Indian Converts—Sampson Occum, ordained minister to the Montauk tribe, L. Island, 1759.

Eliot preached in the Indian tongue, for the first time, October 28, 1646. Among questions asked him that day was this: *Whether Jesus Christ could understand prayers in Indian.* In 1685 there were 1,439 (counted) Christian Indians in Plymouth colony.
First *Indian preacher* at Martha's Vineyard begun to preach 1646, was ordained 1670.

FIRST PROTESTANT MISSION TO INDIA.—See *Modern Missions,* by Robert Young.

PAPERS.*—Bartholomew Ziegenbalg. First to set foot in India, 1706.
Christian Frederick Schwartz. Son of a mother's dedication.

MORAVIANS† (The United Brethren). First Mission to the West Indies, 1732.—See WOMAN'S WORK, Oct., 1887, article by Dr. Ellinwood; also, May and June, 1892, "Moravians in Greenland," by M. E. B.

Count Zinzendorf—his covenant with God at *four years of age:* "Be thou mine, dear Saviour, and I will be thine;" his hymn: "Jesus still lead on, Till our rest be won." His visit to Delaware Indians, Pa., 1742. Massacre of Moravian Indians by white men, 1782. See *A Century of Dishonor,* pp. 317–324.

David Zeisberger,† d. Goshen, Ohio, after sixty-two years of service. "Did more than any other man of his century for the languages of the Iroquois and Delawares.

APPROPRIATE SUBJECTS FOR PAPERS.

Roman Catholic Missions before the Reformation.
‡ Raymond Lull, thirteenth century. His words: "He who loves not lives not; and he who lives in Christ cannot die."
Xavier, sixteenth century. "Because Xavier trusted in the sacraments instead of the Scriptures . . . he left almost no permanent results from his prodigious sacrifices and toils."

BOOKS OF REFERENCE.—**Dawn of the Modern Mission,* by Wm. Fleming Stevenson, Chaps. II., IV.; †*Moravian Missions,* by A. C. Thompson; ‡*Mediæval Missions,* Thos. Smith, Lecture V., pp. 185–195; *A Concise History of Missions,* E. M. Bliss; Church Histories, Encyclopedias, Histories of the Indians. **Missionary Expansion of Reformed Churches,* by J. A. Graham. (Edinburgh.)

A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

Give facts regarding unhappy homes in Japan and where to look for happy ones. Pages 289, 290.

Quote testimony to noticeable effects of Christianity on communities. Page 290.

Instance well-known customs of domestic life in India, which are antagonistic to a Christian home. Page 291.

What spirit pervades the usual closing scenes of life in the zenana? Page 297.

What came of the unhappy relation between a Brazilian mother and son? Page 294.

Where is anti-foot-binding sentiment gaining ground? Page 304.

Name three social customs among the Chinese which are unfavorable to womanliness. Pages 290, 297.

What evidence of scarceness of the Bible in Colombia? Pages 291, 292.

How many righteous men did Mr. Miles find in Zipiquirá? Page 300.

What do people in Caracas substitute for prayer and praise? Page 295.

What reputation for staunchness in faith does Dr. Lane give the Brazilian girls—and *what* girls? Page 293.

What new district in Canton field is encouraging? How and Why? Page 304.

THE BROADER OUTLOOK IN SPECIAL OBJECTS.

The recent suggestion of the Board in regard to the giving to classes of work in various mission fields, rather than to one or more objects singled out from these classes, will not, we hope, lessen enthusiasm for every phase of the great enterprise. The plan, rightly apprehended, may serve to broaden and deepen our appreciation of the cause, and increase our willingness to have our contributions reach whatever object in a given class may at the moment most require help. Surely our aim must be to give in whatever way may prove most effectively useful, and, moreover, many embarrassments have arisen during the late period of necessary retrenchment in connection with a too detailed adherence to special objects.

It is possible that a few hints as to the large inclusiveness of these classes may make the work seem more real, and advance our interest in this method of devoting gifts.

The departments designated are five, namely: *Missionaries; Evangelistic Work; Educational Work; Medical Work*, and *Miscellaneous Expenses.*

The support of individual *missionaries* by persons or societies is continued as in the past. There has been no change in regard to them, and no desire to interrupt the tender relations which have often bound them to friends, societies and churches at home. Rather would the Board intensify this interest by reminding their supporters how truly they are giving to the work itself, as well as to the missionary. The unselfishness with which moderate salaries are used in generous hospitality to natives and travelers and fellow missionaries, must have occurred to all who have accurately observed missionary life. The supplement they have also afforded to scant mission funds has had recent marked illustration. That the missionary home, with all it contains, is freely offered as occasion may require for all that will help the work, goes without saying. It is often the scene of crowded meetings, classes of various kinds, and informal gatherings. Its rôle is to be a bright spot amid surrounding darkness, and a means of kindling other lights in the native world about it. Under the head of "missionaries" must come the "outfit"—for example, supply of personal equipment and the furnishing of the home; then there are the expenses of traveling to the field, return on furlough, and the reduced allowance while at home. The salaries of language teachers on the field are also included here.

Under the second class, *Evangelistic Work*, we find the support, either entire or supplementary, of native pastors and helpers, Bible women, visitors in zenanas and hospitals, and colporteurs. The expenses of evangelistic touring belong to this department, including such items as tents, camp supplies, horses, mules, donkeys, elephants, bullock carts, wheelbarrows, jinrikishas, boats, hammocks and carriers, or other means of transportation from village to village, where by preaching, singing, Bible reading, visiting and conference, the blessed Evangel is made known.

Class third, *Educational Work*, is a very comprehensive one, embracing the support of teachers and of schools of many grades. The kindergarten, village day school, high school, boarding school, industrial school, normal training class, orphanage, college, theological seminary and medical school, are all included here. Native support of these schools is secured as far as practicable, but a large expenditure from the home treasury is needful. Under mission auspices these institutions are evangelistic as well as educational. School appliances and furnishings are also required.

Class fourth, *Medical Work*, comprises all that is needed for hospitals and dispensaries, for home visitation in aid of the diseased and suffering, and for medical touring. The expense of hospital assistants, nurses and servants, of medicines, surgical instruments, the outfits of individual missionary physicians, belong to this list, as well as all other requirements of this Christian and humane ministry.

Under class fifth, *Miscellaneous Work*, comes new buildings, such as churches, chapels, hospitals, schools, sometimes missionary residences and occasionally a sanitarium, rents, lighting and heating, taxes, insurance and caretaking. Then there are printing presses and the expenses of the immense liter-

ary output. Some of the presses are, however, able to more than clear their current expenses by their sales. The Bible Society assumes the expense of Bible publication, but the issuing of religious and educational literature involves large outlay. There are also the salaries of assistants in translation and native literary workers, station expenses, such as postage, stationery and similar items. Books are sold as far as possible, but some tracts, sermons, educational books and Bibles are given away.

This brief enumeration will vary as it applies to different fields, but it will indicate, we trust, that in giving to department or class work, we by no means cease giving to special objects, though we may not always know exactly what particular ones they are. We may in this way cultivate an interest in many phases of mission work rather than in one only, and we trust find our hearts expanding in larger sympathies. Let us never forget that the richest blessing comes when we give not alone for our fellows, sweet and true as is this ministry, but supremely for His sake who loves us all, and who accords us the privilege of being "workers together with Him."

(*Mrs. James S.*) *Mary Pinneo Dennis.*

ONE WAY TO SECURE AN OVER-AND-ABOVE CONTRIBUTION.

We have estimable memories of the tasked sewing-girl who gave a large donation to foreign missions, reminding us of the poor widow who gave all she had, "even all her living." Lately anti-debt clubs are being formed in some of our small towns as well as in the country and we had one, as follows:

Each lady agreed to give one dollar or more to the debt of the Boards, and to earn it. A future day was set for the club to meet and each to relate how she had earned her money. Some gave it in, with a few lines in rhyme. In our town, $52 was the sum reported at the cheerful gathering. Some made for sale orange marmalade, jellies, cakes, tea rolls—some earned it by sewing or housecleaning, and one who was "a tip above the vulgar," in her own estimation at least, taught the rudiments of chess and the Spanish language. Women who insisted that they could not earn a dollar paid the penalty by giving two. I am sure this was the only way $50 could have been given by *our* church.

L. G. S.

SUGGESTION CORNER.

Do women who make contributions through our societies give their own money or does it come out of men's pockets? That question was proposed to all Auxiliary Treasurers last month, and we hope to receive hundreds of answers. Treasurers will not wish to give a snap judgment on such a matter, but to take the time and pains necessary for securing facts. They are invited to fill out the following form, with the assurance that no names will be made public.

No. of contributors in our auxiliary..... .....
No. who give their own earnings or self-denials..... .....
No. who contribute besides to *church* collections for foreign missions..... ....
....., Treasurer.

The first response to the inquiry comes from a prompt Western city.

FROM ———, Illinois:

"No. of contributors in auxiliary..... 60
No who give own earnings..... *Almost none*
[or those who receive large salaries as teachers]
No. who give to *church* collection for for. missions..... Not more than 5

"I am not treasurer, but have been president of auxiliary and a worker in presbyterial society, and my experience of many years is that few women give anything to church collections for foreign missions. A very few old ladies have, by advice of their pastor, divided their contribution. The fact is, the original plan, that every woman should give two cents per week, was a heaven-born idea, but before half the women in the Church were reached, success spoiled it and the 'two cent' women were left behind, and now there are hundreds of women who cannot give more, and so they do not give at all. I have heard men say, 'Oh, I let *my wife* give to foreign missions.'"

FROM a missionary:

"My trunk from home was full of joys. Only those who have had the same experience know what it means to receive such a box. The most common articles seem to have a breath of

home, and there is a loving look about even the soap and lead pencils."

From Washington, D. C.:

"At our Presbyterial Committee meeting it was said 'there is no debt to burden us this year.' A faithful worker spoke up and said, 'I think we owe a debt of $10,000 to the missionaries for the sum they gave *for the debt*.' Another said, 'It is the only bit of gloom connected with the report of the year's work,' and others said, 'Cannot we pay that back?' This comes as a suggestion from us, a society that made a handsome advance in its funds. *Can* we do something about it?"

From the pastor, Adrian, Mich.:

"The formal printed programme has been found of the greatest interest in awakening enthusiasm and increasing attendance. We would not go back to the old haphazard way of arranging our programme meetings for any consideration."

BOOKS RECEIVED.

From Fleming H. Revell Company, a house which sends forth so much good missionary literature, we have received the following:

Korean Sketches. By James S. Gale, B.A. Price $1.00.

Every-Day Life in Korea. By Rev. Daniel L. Gifford. Price $1.25.

Missions and Politics in Asia. By Robert E. Speer. Price $1.00.

John G. Paton. Vol III. 100 pp. Price 50 cts.

Three of these volumes, bearing, as they do, familiar household names upon their title-pages, we take up with special interest and the assurance of getting nothing but the truth from them. Mr. Speer's is cast in the form of lectures to students. Eight of Mr. Gifford's chapters are distinctly of a missionary character. Mr. Gale covers an area for which he is peculiarly fitted—artistic sketching, with such gentle humor and sympathetic tone as to remind us of his own phrase about seeing the country "with a halo around each eye."

India, the Horror-Stricken Empire. By George Lambert. (Mennonite Publishing Co.)

SINCE LAST MONTH.

Arrivals:

September 9—At San Francisco, Miss M. A. McGilvary, from Laos. Address, Statesville, N.C.
October 3—At New York, Mrs. T. S. Pond (a temporary stay).
October 9—At New York, Mrs. Geo. W. Holmes, from East Persia. Address, 1732 Clifton Place, Minneapolis, Minn.

Departures:

September 17—From San Francisco, Rev. J. C. Garritt and family, returning to Hangchow, China.
Rev. and Mrs. Wilbur M. Campbell, to join the Hainan Mission.
Miss Grace Curtis Glenn, to join the West Japan Mission.
Miss Ida R. Luther, to join the West Japan Mission.
W. J. Swart, M.D., and Mrs. Swart, to join the Siam Mission.
John Inglis, M.D., and Mrs. Inglis, to join the Peking Mission, China.
September 17—From Philadelphia, Dr. J. H. Orbison and family, returning to Lahore, India.
September 24—From New York, Dr. and Mrs. J. J. Lucas and child, returning to Saharanpur, India.
Mrs. J. M. Alexander and daughter, returning to Allahabad, India.
Miss Jane W. Tracy, appointed to Allahabad, India.
Miss Alice B. Jones, appointed to Allahabad, India.
Rev. and Mrs. Walter Scott Lee, appointed to Barranquilla, Colombia.
Miss Florence E. Smith, returning to Barranquilla.
September 30—From New York, Dr. H. M. Lane, returning to S. Paulo, Brazil.
October 10—From San Francisco, Rev. J. B. Ayres and family, returning to Yamaguchi, Japan.
October 11—From New York, Mrs. Gerald F. Dale, Jr., returning to the Syria Mission.
October 12—From New York, Rev. E. N. Wherry, D.D., and daughter, returning to India.
October 15—From New York, Miss Harriet Savage, returning to Dehra, India.
Miss Constance Sophie Newton, to Fatehgarh, India.

Marriage:

September 6—At Tokyo, Japan, Miss Bertha Finley to Rev. Wm. B. Hunt, of Pyeng Yang, Korea.

Resignations:

Miss Elsie Bates, Bangkok, Siam. Appointed 1892.
Miss Mary Clark, Teheran, Persia. Appointed 1880.
Rev. S. G. Dunning, Angom, Africa. Appointed 1896.
Rev. Howard Fisher, M.D., and Mrs. Fisher, Ambala, India. Appointed 1889 and 1895.
C. F. Friend, M.D., and Mrs. Friend, Angom, Africa. Appointed 1897.
Miss Rachel Irwin, Ratnagiri, W. India. Appointed 1890.
Miss Ellen M. Law, Beirût, Syria. Appointed 1893.
Rev. and Mrs. J. M. McComb, Woodstock, India. Appointed 1882.

To the Auxiliaries.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' Meeting first Tuesday of the month, prayer-meeting, third Tuesday, each commencing at 11 o'clock. Cordial invitation extended to each meeting.

OUR September prayer-meeting is always looked forward to with unusual anticipation of pleasure, as it gathers the clans, tells of the summer missionary campaign in a way, and puts us in line for the fall work by bringing us first into line with God's plan and purpose.

This year the experience was renewed in an hour all too short for the tidings, the requests and prayers which were waiting to be offered.

Of missionaries on the eve of departure there were Mrs. Lee of the New York Board, for Barranquilla, and our own Mrs. Alexander who, with her daughter, returns to India; of those home on furlough Mrs. Machle of China and Miss Hough of Brazil; these all spoke to us from full hearts of the work to which they have given themselves Others already on their way were not forgotten; among them Miss Morton and Miss Lattimore for China, Miss Luther for Japan, the Ewings and Orbisons and Lucases, leaving children to our care in the homeland, and Miss Donaldson, Miss Dunlap, Miss Tracy and Miss. Jones, all bound for India. Distance is forgotten, the need of one becomes the need of all, strength is given to all who plead the promises in that monthly prayer-meeting.

MISS MARY BURT of Springfield, Ohio, entered into rest after a brief illness, on August 1. Prevented by reason of her health from carrying out her longing to become a missionary in a foreign land, her devotion to the cause found expression through her work in the woman's society in her church and as a leader of a boys' band. The preparation for these meetings resulted in the successful publication of missionary maps—unique in their detail—of China and Japan, and had her life been prolonged doubtless other countries would have had the same intelligent showing from her hand. A choice spirit has left a deep impress upon a loving circle of friends.

OUR Publication Committee has been doing a lively business during the summer in devising new helps for our workers as they enter upon their winter campaign. To encourage and train in systematic giving, a *new account card* has been prepared, a combination pledge-card and account-book, containing also a resumé of the work of the Board of Foreign Missions. Send a one-cent stamp for sample. It is pretty in itself as well as business-like.

IT will be remembered that the edition of the Picture Book issued in the spring was immediately exhausted, and could not be duplicated. Our same energetic officer has prepared Book No. 2. In form and style it is identical with No. 1—and except in very few cases of small cuts, there are no duplicates. Price 10 cts.

Civilizing Influence of Foreign Missions, 2 cts. each—topic leaflet for November.

Year Book of 1899—full of interest and instruction, awaits your orders.

THE *Twelve Little Programs* (6 cts. per series) are meeting with great favor. They are being used by the old as well as the young.

From Chicago.

Meetings at Room 48, McCormick Block, 69 and 71 Dearborn St., every Friday at 10 A.M. Visitors welcome.

ONE of our busy pastors in the synod has compiled a little leaflet, "A Comparison of the Synod of Illinois and the Foreign Mission Fields," which gives some startling figures and facts. Besides those pertaining to the synod, he gives the number of synods, presbyteries, churches and members at home. Also the total amount given for work here at home and that given to evangelize the whole world, as well as to relieve bodily ills.

AT one of our recent Friday meetings a report was given of work which had been done by the Student Volunteer visitors. In two presbyteries, only, had those in charge been able to get the appointments which enabled the visitor to get into every church. Twenty were ready to go, but no responses could be gotten; only six were engaged, four for only a portion of the time. The results from this first trial have been most gratifying. Let others now plan for these visits next year.

WE are very sorry to take the name of Miss Melton off our list of missionaries. Although she resigned from the Assembly's Board when it was found that Mosul Station would be given up, we have kept her name in our list, hoping that a revival of interest in the churches would return her to Persia, possibly to some new station which might be opened perhaps in the southern part of the country, which Mrs. Van Hook has told us of as being thickly populated and yet without a missionary. Now Miss Melton has taken work under the Home Board.

MRS. AINSLIE, too, we must regretfully drop from our list, because of the closing of Mosul Station. Mrs. Hansen, with her husband, has been transferred to Laos.

WE add the names of Miss Glenn, who has gone to West Japan, and Miss McGaughey, who has started for her work in our Allahabad Christian Girls' School. Miss Finley, who sailed for Korea August 13, is also to be added as the wife of Rev. Wm. B. Hunt, to whom she is to be married upon arrival.

THE birthdays this month are: Mrs. C. D. Campbell, 1st; Miss McCoy, 2d; Mrs. C. H. Bandy, 3d; Dr. Eva Field, 4th; Mrs. W. J. Clark, 9th; Miss McCampbell, 10th; Mrs. Farnham, 22d; Mrs. Touzeau's also is sometime this month, we do not know the day.

THESE days, when "Our Island Possessions" are being talked of so much, a new leaflet has been written by Mrs. Blair, *The Story of the Islands*, price 2 cts. each, 15 cts. per dozen. A new edition of Miss Jewett's *Twenty-five Years in Persia* with two additional chapters and illustrations, price 15 cts.

WE have for the use of our little folks, Baby Bands and others, a beautiful *Doll Souvenir Mite Box*, 5 cts. each, 46 cts. per dozen. Address, W. P. B. M., Room 48, McCormick Block, Chicago, Ill.

From New York.

Prayer-meeting at 156 Fifth Ave., corner 20th St., the first Wednesday of each month, at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

WE trust that before this magazine is distributed, a letter from the President of our Board will have reached many of our readers. It is a sincere and affectionate personal message to the societies from their President, and an urgent appeal for new consecration and a recognition of our high responsibility in view of the wonderful providences in our national life during the past season. May it meet with an earnest and sympathetic response!

WE warmly welcome home those of our missionaries who have returned during the past few months. The Misses Van Duzee arrived in July from Oroomiah, Persia, and are now in Jamestown, N. Y. Miss C. O. Van Duzee returns after thirty years of service as a missionary, the greater part of that time having been spent in Turkey under the American Board. In August came Miss Cooper from Siam and Miss Youngman from Japan and Mrs. Vanderbilt from Mexico, for needed rest. A cordial, heartfelt greeting is awaiting them at the Rooms, where we need the inspiration that the touch of the hand and the sound of the voice of workers on the field always give to the workers at home.

THE article found upon another page, *The Broader Outlook in Special Objects*, by Mrs. James S. Dennis, is ready in leaflet form also and can be had on application. Would it not be well to use this intelligent statement of the new classification for special objects as a part of the educational campaign which so many societies are entering upon at the opening of the winter season?

RECEIPTS for the first six months of our year do not show the advance for which we hoped. This may be accounted for in part by the engrossing interest in our public affairs. Now, however, that the war is ended and we may relax our efforts for the soldiers and sailors, let us remember our heroes in a peaceful warfare of whom Mr. Hoar discoursed so eloquently. (See column in *The Evangelist* of August 18.) We ought to close the year, not merely without a debt, but with such an increase as will warrant the re-opening of closed schools and hospitals and the pushing of our advance line into regions beyond. Six months remain in which this may be accomplished.

DR. MARY BURNHAM'S last letter will, we hope, reach our Bands in time for their first fall meeting, so that it may inspire all to work harder this year than ever before. We have increased the amount asked from the children by giving them Dr. Burnham's *work*, as well as her salary, and we hope that, before long, we can ask them to take a second missionary, thus spreading their interest more and more.

MR. H. M. KERR, special missionary of the Christian Endeavor Societies of Chemung and Otsego Presbyteries, was present at the farewell meeting at the New York Rooms, August 19, with his bride. They sailed the next day for Bululand, Africa.

A PRETTY country place was the scene of festivity for high and low, large and small, at the "birthday party" of one of our missionary societies recently. Every guest, being furnished with a small bag, filled it with pennies according to her own age or desire, and the increase of funds was equalled by the increase of fellowship and social enjoyment, as all praised God under the green trees and heaven's own blue, and had refreshments together afterward.

LEAFLETS: For November, on South America, *Historical Sketch*, 10 cts.; *Question Book*, 5 cts.; *Captain Allen Gardiner, Life in Barranquilla* and *Rays of Light*, each 2 cts., 15 cts. per dozen. We shall have, by November 1, *Civilizing Influence of Foreign Missions*, 2 cts., 15 cts. per dozen.

From St. Louis.

Meetings at 1516 Locust street, Room 21, the first and third Tuesdays of each month, at 10 A.M. Leaflets and missionary literature obtained by sending to above number. Visitors and friends cordially welcome.

We are glad to see our old friends and coworkers back once more after their summer's rest. We confidently expect renewed consecration and increased effort from them all in the months to come.

THE Board meetings this summer have been full of interest. Never within the memory of the "oldest inhabitant" have we had so many present at the "hot weather" sessions. Certainly we have cause to feel encouraged.

WHILE we have gathered again after our separation for the summer, we miss one from the number of our faithful ones. Mrs. S. A. Barber will take up her residence in the East, with relatives, after this month, her husband having gone Home, after many years of faithful, earnest service in God's lower kingdom. Mrs. Barber was with us for many years, always regular in attendance at the Board meetings and ready to do any work that fell to her share. She was the efficient chairman of the leaflet committee. God bless and keep her, wherever she goes, and sanctify her affliction to her.

SEVERAL letters from our representatives in the mission field have come during the month —bright, hopeful and helpful. If our missionaries only knew what an inspiration these letters are to our auxiliaries, they would not think it such a task to write them. Mrs. Miles tells of progress in spiritual development among the women and girls of Bogotá. From Miss Ghormley, in Chieng Mai, come inspiring tidings of zealous Laos Christians. Miss Carrie R. Clark gives us good news from the school work for girls and zenana visitation in Lodiana. A postal card arrived from our brave medical missionary, Dr. Fleming, written on board the outward bound vessel. We stretch hands of warm sympathy and support to these, our ambassadors in far distant lands.

THE Traveling Library Committee are progressing rapidly toward the completion of their work. Much enthusiasm is manifested in procuring donations of books or money. We earnestly hope that this work will not be in vain, but much depends on the interest, or lack of interest, manifested by our auxiliaries. If they appreciate the banquets of good things

brought to their door, and show that appreciation by passing these books about and interesting others in their contents, the Committee will have a rich reward.

WE hope the auxiliaries of our territory intend to hold praise meetings this month, and to that end the Leaflet Committee have prepared a programme which we think will be helpful. Price, $1 per hundred. Cards of invitation to praise meeting, 25 cts. per hundred; leaflets, envelopes for offerings can all be supplied you. For general use a responsive Bible reading is also ready, price, 30 cts. per hundred.

LEADERS of Junior C. E. societies will find just what they need in the series of programmes, so complete and attractive. A programme for each month in the year, all ready for you to carry out. Price, 6 cts. for the series; 5 cts. per dozen of a single country.

FOR November topics we have the following: *Historical Sketch of Missions in South America*, 10 cts.; *Questions and Answers*, 5 cts.; *Foreign Mission Fields*, 1 ct.; *Life in Barranquilla* and *Sowing and Reaping*, each, 2 cts.; *Captain Allen Gardiner*, 1 ct. Also *What a Century of Christianity Has Done for Women*, 3 cts.; *Civilizing Influence of Foreign Missions*, 2 cts.

SEND your orders promptly for the *Year Book of Prayer for Foreign Missions*, 1899. Last year some failed to supply themselves early and thereby missed the blessing a Year Book would have brought. Address orders for all the above to headquarters of the Board. See head of these notes.

From San Francisco.

Board Meeting first Monday of each month at 920 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises of Chinese girls in the Home at 2 P.M. Visitors welcome.

THE sound of the presbyterial meeting is abroad in the land. Those of Oakland and San Francisco presbyteries were held on the same day, September 23, and others are planned for early dates that all may be ready for Semi-Annual Reports for meeting at San Diego in conjunction with synod. Both programmes were of a military order and carried out with military precision. At the San Francisco presbyterial meeting, many "companies," or auxiliaries, reported new recruits. There was no sound of retreat, but victory was perched upon the banner.

An officer in making a report for her company brought forth from her shopping bag several little bags made of bits of silk plush or velvet, which she called "comfort bags," saying that as they in their church were using *Mite* boxes for other purposes than missions, and wanting to have something new, they conceived the plan of making these dainty little bags, which are given to members and friends. Being ornamented and hung in full view near the mirror, one could not help but be reminded of them and drop in a nickel or dime frequently for needy ones. We were told there was no patent on them and perhaps some other auxiliary would be glad to try that plan.

Another officer reluctantly told of some discouragements, and in speaking of one particular meeting said that the president of that society had prepared an attractive programme, but it was not carried out that day. When the treasurer made her report it was found that they had not met their pledge—indeed, not even the half was paid—and how or where to get the rest they knew not. Then and there they resolved themselves into a prayer-meeting and the whole hour was spent in prayer. At its close they felt as if a load were taken from them, yet knew not how the money was to be raised. But in a way they had not planned the money came, and this officer was able to report the pledge met—and to spare. Who can say this was not a direct answer to prayer?

"After the Red Cross, What?" was a subject that brought forth much discussion. It was stated that many women of our churches who do not belong to missionary societies were enthusiastic in the Red Cross work. As that work diminishes, can we not get these women interested in missions? Some suggestions were: Ask them to write papers on the origin and work of the Red Cross and read them before our societies. Ask them to write papers on the Philippines and Cuba and invite them especially to the Mission Home in San Francisco (where they have a Red Cross Society), and show them the girls rescued from a slavery worse than the bondage of the inhabitants of the Philippines and Cuba, and for whom there is much to do—to clothe, to support. May these women engaged in so commendable work as that of the Red Cross turn their attention to the other Cross, the Cross upon which our Saviour died, and help tell the "story of the Cross" to the enslaved ones in foreign lands. Many thought our late war would give an impetus to missions, and one stated that it was *after* the *Civil War* that the Woman's Mission Boards were established.

A RECEPTION was arranged at the Home, September 16, for a party of missionaries who sailed on the *Coptic* from San Francisco the following day, but a delayed train prevented the attendance of all of them except Mr. and Mrs. Garritt who delighted those present with an account of work in China. Mrs. J. B. Roberts, chairman of "Outgoing Missionaries Committee," with other ladies of Occidental Board accompany the missionaries to the steamer to wish them "God speed," and usually a bouquet of lovely flowers finds its way to the various staterooms.

NEW AUXILIARIES AND BANDS.

ILLINOIS—
Peoria, Arcadia Ch., Williamsville.

KANSAS—
Bethel,
Black Jack,
Gardner,
Riley,
Sedalia.

KENTUCKY—
Mt. Vernon.

NEW YORK—
Forestport,
Oneida,
Orchard Park.

OHIO—
Cleveland, Bushnell Guards (reorganized).

PENNSYLVANIA—
Bernice, Helena Mission Club.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Sept. 1, 1898.

[PRESBYTERIES IN SMALL CAPITALS.]

BLAIRSVILLE.—Benlah, 10; Blairsville, 19.37; Derry, 15.65; Ebensburg, Sunshine Bd., 4; Greensburg, Westm'r, 3.50; Jeannette, 4; Johnstown, 2d, 7; Murrysville, S.C.E., 10; Parnassus, 17.67, S.C.E., 13; Pine Run, S.C.E., 10; Plum Creek, 15; Poke Run, 4.72, $133.91

CHESTER.—Bryn Mawr, 50; Bryn Mawr College, Christian Union, 100; Chester, 1st, 5; Darby Borough, 10; Downingtown, 11.13; Honeybrook, 25; Kennett Square, 5.50; Lansdowne, 14, Y.L.B., 2.50; Middletown, 7.48; New London, 8; Oxford, 1st, 50; Ridley Park, S.C.E., 5; Wayne, 25; West Chester, 1st, 25, S.C.E., 2.67; Westm'r, 6; Normal School Bd., 15; A Friend, 100. 467.28

CHILLICOTHE.—Bloomingburg, 6.75; Chillicothe, 1st, 25; 3d Ch., 8.60; Concord, 7.90; Frankfort, 2, S.C.E., Jr., 5; Greenfield, 21.40; Hillsboro, 18.75, Sycamore Val. Br., 3.75; Marshall, 3; McArthur, 3.65; Mt. Pleasant, 5; New Petersburg, 2; North Fork, 3.75; Pisgah, 7; Salem, 10; Washington C.H., 7.65; Wilkesville, 5; Wilmington, 6.65. 152.85

FAIRFIELD.—Carmel, 25 cts.; Ebenezer, 40 cts.; Ladson, 1.25; Mt. Carmel, 50 cts., 2.40

LEHIGH.—Allentown, 10; Bethlehem, 20; Catasauqua, Bridge St., Bd., 10; Easton, 1st, 35; Brainerd, 35; College Hill, 20; Hazleton, 25.31; Manch Chunk, 40, Little Workers, 40, S.C.E., 20; Middle Smithfield, A Lady, 20; Pottsville, 1st, 15, S.C.E., 4; Shawnee, 31, Sunrise Bd., 1.50; Stroudsburg, 23.55; White Haven, 15, 375.26

MCCLELLAND.—Abbeville, 2d, 50 cts.; Bowers' Chapel, 50 cts.; Mattoon, 75 cts.; Mt. Pisgah, 25 cts.; Mt. Zion, 1.50; Pitts, 25 cts.; Pleasant View, 25 cts.; Westm'r, 75 cts., 4.75

NORTHUMBERLAND.—Beech Creek, 4.70; Berwick, 3; Danville, Mahoning, 10.95; Derry, 5; Jersey Shore, 25; Lock Haven, 21.35, S.C.E. Jr., 1; Lycoming, S.C.E., 5; Milton, 25, Y.W.S., 6; Mt. Carmel, S.C.E., 6; Muncy, 4.50; Renova, Y.L.S., 3; Sunbury, 20; Williamsport, 1st, 104.80, Richard Armstrong Bd., 20; Bethany, 3.50; Covenant, 18.15, 286.95

PHILADELPHIA.—Arch St. Chapel, S.C.E., 37.50; Bethlehem, Y.P. Ass'n, 20; Covenant, S.C.E., 5; Gaston, S.C.E., 6; Mem'l Chapel, S.C.E., 1.75; Olivet, Jesus' Lambs, 20; Tioga, S.C.E., 17.67; West Hope, 10, Berean Bd., 9; West Park, 5, 131.92

ST. CLAIRSVILLE.—Cadiz, S.C.E., 16.80

SHENANGO.—Beaver Falls, 40; Centre, 4; Clarksville, 42.75; Hermon, 10; Leesburg, 13.25; Mahoning, S.C.E., 20, S.C.E. Jr., 5; New Brighton, 24; New Castle, Central, 10; Transfer, 12.50; Westfield, 67.55, 249.05

MISCELLANEOUS.—Youngstown, O., A Friend, 30; Interest on investment, 160.50 190.50

Total for Sept., 1898. $2,011.67
Total since May 1, 1898, $19,692.15

The amount acknowledged in WOMAN'S WORK for September from Seek and Save Band, 2d Church, Germantown, Pa., should have been $15.

MRS. JULIA M. FISHBURN, *Treas.*,
Oct. 1, 1898. 501 Witherspoon Building, Philadelphia

Boxes have been sent during the summer as follows: First Church, Trenton, N. J., to Mrs. Holcomb, Jhansi, valued at $17.85; Walnut St. Ch., Philadelphia, to Mrs. Leaman, Nan'king; Wayne, Pa., to Miss Brown, Sidon; various contributors, to Mrs. Tracy, Mainpurie; Atonement Ch., Philadelphia, to Mrs. McCandliss, Hainan; Miss Shultz, Newark, N. J., to Miss Dale, Persia; packages of picture cards from sundry contributors, to Mrs. Dodd, Laos, Mrs. Holcomb, Miss Helen Newton, M.D., and Miss Foster, India.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Sept. 20, 1898.

ALTON.—Alton, King's Children, 10; Carrollton, 16.85; Chester, 5; Elm Point, 1.40; Litchfield, 3.75, $37.00

BLOOMINGTON.—Bement, Sunbeams, 3.50; Bloomington, 21, 15.60; Champaign, 25.95, Mr. and Mrs. Charles A. Gunn, 12.50; Chenoa, 5.85; El Paso, 3.35; Onarga, Longview, C.E., 1.95; Philo, 6.25; Selma, 2.50; Tolono, 25.01, 102.46

BOISE.—Boise, 1.75; Caldwell, 85 cts., C.E., 3.25, 5.85

BUTTE.—Anaconda, Larkin Soc., 8.00

CENTRAL DAKOTA.—Brookings, C.E., 15; Flandrean, 5; Woonsocket, 4, 24.00

CHICAGO.—Chicago, 1st, 18; 2d, 52.02; 4th, 196.41; 6th, C.E., 20; 9th, C.E., 3; Bethany Ch., 1, C.E., 10; Fullerton Ave. Ch., 3.50; Highland Pk., 25; Hyde Pk., 16, Y.P.S., 50; Joliet, 1st, 28; Lake Forest, 51. Mrs. M. L. Reid, 250, Steady Streams, 94.09; Oak Pk., 12; Scotch Westm'r Ch., 5; Waukegan, 11.77; Woodlawn, 9.11; Dr. Marshall's Mite Box, 2.01; Mrs. M. J. Wilson, 1; Two Anon. Gifts, 4.05. 861.96

COUNCIL BLUFFS.—Audubon, 10; Carson, 2; Griswold, 4.25; Griswold Bethel, 10.01; Guthrie Center, 3.37; Logan, 5; Menlo, 3.10; Missouri Valley, 8; Shelby, 2.20; Woodbine, 21.25, Mrs. Thompson, 5; East Side, 2.25; West Side, 2.36, 78.79

DETROIT.—Ann Arbor, 62, Y.L.S., 8, C.E., 41.35, Jr. C.E., 10.54; Detroit, The Miss Silver Circle, 25; Calvary Ch., C.E., 14.70; Central Ch., 25, C.E., 21.61; 1st, 21.47, Y.P.S., 10; Forest Ave. Ch., 46.76, Y.P. Westm'r, L., 21.56; Fort St. Ch., Y.P. Westm'r, L., 30; Immannel Ch., 5, C.E., 15.23; Jefferson Ave. Ch., 100, C.E., 20, Mrs. Anna C. Wetmore, Bequest, 500; Memorial Ch., 30.99, C.E., 5; Scovel Mem'l Ch., 9.80, C.E., 5; Trumbull Ave. Ch., 14.50; Westm'r Ch., 40. Miss Munger's Bible Cl., 9.80; Howell, C.E., 7.81; Milford, 37; Pontiac, 25, Y.W.S., 13.75, S.D. Circle, 15.73, C.E., 7.74; Southfield, 14.70; Stony Creek, Bd., 6.15; White Lake, 10; Ypsilanti, 30, Y.P.M., 25, C.E., 20, 1,306.22

DUBUQUE.—Coggon, C.E., 8.58; Dubuque, 2d, C.E., 6; Jesup, C.E., 1; Manchester, C.E., 5, 20.58

FARGO.—Edgeley, Dorcas Aid Soc., 5.00

FLINT.—Argentine, 8.91

FT. DODGE.—Boone, 9.70; Dana, C.E., 5.75; Fonda, C.E., 5; Ft. Dodge, 12, Jr. C.E., 10; Grand Junction, 6; Jefferson, 5; Lake City, 27.50; Lohrville, 5.70, C.E., 3.39, Pomeroy C.E., 4.30, 94.34

FT. WAYNE.—Decatur, 5; Elkhart, C.E., 6; Kendallville, 1.70; Ossian, 5; Waterloo, 4; Warsaw, 6, Jr. C.E., 4, 31.70

FREEPORT.—Argyle, Willow Creek Ch., 50; Belvidere, 16; Freeport, 21, 6, C.E., 5; Galena, 1st, C.E., 5; Middle Creek Ch., 94.59; Winnebago, 17, 193.59

GREAT FALLS.—Great Falls, 9.30

GRAND RAPIDS.—Big Rapids, 5; Grand Rapids, 1st, 10.10, C.E., 5; Immannel Ch., 1.50; Westm'r Ch., 13.77, Y.W.S., 2.50, C.E., 8.75; Ionia, 6; Spring Lake, 3, C.E., 2.28, 57.90

IOWA.—Birmingham, 4.50, C.E., 1.80, Jr. C.E., 2.50; Burlington, 32.43; Cairo, C.E., 5; Chequest, 3; Fairfield, 25, Gleaners, 10, C.E., 12.50, Jr. C.E., 5; Keokuk, Westm'r Ch., C.E., 7.50; Kossuth, 7.50; Libertyville, 60 cts.; Martinsburg, 2.70; Montrose, C.E., 3; Mt. Pleasant, 31.60; Ottumwa, 15, C.E., 2.50; Troy, 5, 177.13

IOWA CITY.—Summit, C.E., 5.00

KALAMAZOO.—Benton Harbor, 3.50; Burr Oak, 2; Buchanan, 2; Decatur, 2, C.E., 2.75; Kalamazoo, 26; Martin, 1.21; Niles, 4.50, C.E., 6; Paw Paw, 2.50, C.E., 50 cts.; Plainwell, 2.25; Richland, 6.13, C.E., 1.33; Schoolcraft, 2; Three Rivers, 2.30, 66.97

LANSING.—Albion, 7; Battle Creek, 30; Brooklyn, 6.25; Concord, 2.18; Jackson, 13.59, C.E., 4.25, Miss Bertha C. Belluws, 4.16; Marshall, 6; Parma, 5, 78.43

MANKATO.—LeSueur, 6.70; Mankato, C.E., 12.50; Marshall, 4.28, C.E., 87 cts.; Pilot Grove, 10; Pipestone, 4, Juniors, 1; Worthington, 7.20, 46.55

MILWAUKEE.—Cambridge, 10; Milwaukee, Calvary Ch., 15, C.E., 10.65; Immanuel Ch., the Misses Jervis, 15; Somers, C.E., 7.25; Waukesha, 7, 64.90

MINNEAPOLIS.—Maple Plain, 2.70, C.E., 1.50, Jr. C.E., 70 cts.; Minneapolis, Bethany Ch., 1.92; Bethlehem Ch., 10.51; 1st, 13; Franklin Ave. Ch., 5; Grace Ch., 2.50; Oliver Ch., 3.50, Earnest Workers, 1.50; Stewart Mem'l Ch., 18.86, 61.69

OTTAWA.—Aurora, C.E., 3.75; Mendota, 6.73, Primary, C.E., 4; Morris, 6; Ottawa, 5; Sandwich, 6, C.E., 2.50; Streator, Primary C.E., 5; Troy Grove, Primary C.E., 1; Waltham, 5, 44.98

OMAHA.—Bancroft, 2.26; Bellevue, Jr. C.E., 4; Blair, 1; Clyde, 50 cts.; Columbus, 11; Craig, 1.02; Lyons, 2.40, C.E., 4; Marietta Ch., 5.70; Osceola, 1.34; Omaha, Castellar St. Ch., 7.20; Knox Ch., 4.62; Lowe Ave. Ch., 4.40; 2d, 9.07, C.E., 7.40; S. Omaha, 5.13; Schuyler, 1.19; Waterloo, 2.40, 74.63

PEMBINA.—Arvilla, 4; Bathgate, 13.15; Bay Center, 9.25; Crystal, 5.41; Cavalier, 10.60; Emerado, 11; Forest River, 6.60 Gilby, 5; Grafton, 6; Hyde Pk., 4.91; Neche, 5; Pembina, 7; Tyner, 8.63; Walhalla, 3.45, 100.00

PETOSKEY.—Alanson, 1; Boyne City, 3; Cadillac, 16.33; Clam Lake, 5.75; E. Jordan, 5.33, C.E., 6.55; Harbor Springs, 21.68; Lake City, 3.35, C.E., 2; Mackinaw City, 5.28; Petoskey, 27.66, 97.93

PUEBLO.—Colorado Springs, 1st, 31.25, C.E., 12.56; 2d, 5.75; Florence, 3.50; Pueblo, 1st, 11; Fountain Ch., 4.52; Mesa Ch., 17.75, Workers, 5; Westm'r Ch., C.E., 2.50; Rocky Ford, 4; Trinidad, 1st, 3.20; Walsenburg, 2.50, 103.53

ROCK RIVER.—Aledo, 53.65; Alexis, 4.25; Ashton, 5; Centre Ch., 2; Dixon, 4; Edgington, 22, C.E., 15; Geneseo, 5.11; Hamlet and Perryton, 10; Morrison, 18, Y.L.S., 3, Jr. C.E., 9.05; Milan, 7; Newton, Earnest Workers, 3.50, Mission Soldiers, 9; Norwood, 3.65; Princeton, 6.85; Rock Island, Broadway Ch., Ruth's Bd., 6.25, Busy Bees, 5; Central Ch., 3.40; Viola, 1.10, 196.81

ST. PAUL.—Dundas, C.E., 1.25; Hastings, 8; Busy Bees, 7; Macalester, 2.50, Golden Rule Bd., 4; St. Paul, Dayton Ave. Ch., 26.78, C.E., 24.25; House of Hope Ch., 18.60; Knox Ch., 6.18; 9th, 7.30, Y.L.S., 5, Jr. C.E., 1; Central Ch., 14.28, C.E., 15; Goodrich Ave. Ch., 7.87; Westm'r Ch., 13.96; St. Paul Pk., 1.50; Merriam Pk., Wayside Gleaners, 4.50; Stillwater, C.E., 2.85; Red Wing, 4.17, 175.99

SIOUX CITY.—Alta, 2.62, C.E., 1.20; Cleghorn, 3; Denison,

3.50; Hawarden, 2; Ida Grove, 5.50, C.E., 10; LeMars, 21, C. E., 7.52; Odebolt, 5.65; O'Leary, 8.10, C.E., 4.55; Paullina, 4, C.E., 2; Sac City, 7.65; Sioux City, 1st, 3; 2d, 8.55, C.E., 5; 3d, 4.32, Jr. C.E., 70 cts.; Storm Lake, 7, C.E., 7; Vail, 2; Wall Lake, 6.55, 132.41

SOUTHERN DAKOTA.—Armour, Mrs. A. S. Peck, 1; Bridgewater, 2.90; Canton, 5; Dell Rapids, 2, C.E., 3.81; Parker, 6.36; Sionx Falls, 2, 23.10

UTAH.—Semi-Annual Coll. at Manti, 6 55; Brigham, 1; Mt. Pleasant, 2; Ogden, 1st, 4, 13.55

WHITEWATER.—Bright, 5, Bd., 1; College Corner, 8.20; Connersville, 4; Forest Hill, 5; Greensburg, 41.11, C.E., 3.46; Harmony, 5; Lawrenceburg, Jr. C.E., 50 cts.; Liberty, 4.38; Newcastle, C.E., 10; Richmond, 36.56; Rising Sun, 3.20; Rushville, 7.60; Shelbyville, 12.50, 147.51

WATERLOO.—Grundy Center, 21.00

Total for month, $4,477.71
Total since April 20, 13,084.13

MRS. C. B. FARWELL, *Treas.*,
Chicago, Sept. 20, 1898. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for Sept., 1898.

* Indicates summer offering for medical missions.

BINGHAMTON.—Binghamton, 1st, 87.50; Immanuel, 1.75, S S. 8; North, 25; West, 25, *3; Marathon, 5, *2.45; Nichols, 1.65; Nineveh, C.E., 6; Smithville Flats, 13; Waverly, 1st, 3.28, *17.75, $199.38

BOSTON, MASS.—Antrim, N. H., *5.25; Boston, Scotch, 10; East Boston, 5, Inter. C.E., 2.50, Jr. C.E., 3; Roxbury, 32.50; South Boston, 15; Lonsdale, R. I., 1.25; Lowell, 2; Newport, R. I., 1st, C.E., 7.50; Portland, Me., 5; Providence, R. I., 7.50, C.E., 1.25; South Ryegate, Vt., 3.25, 101.00

BROOKLYN.—Brooklyn, City Park Branch, 2.25; 1st, 17.65; Franklin Ave., 4.93; German Fricdens, C.E., 10; Mem'l, 22.31; Ross St., Mrs. Abby I. Bulkley, 22.50; South 3d St, 89.58, C.E., 6; Throop Ave., 22, Mission, C.E., 10; Westm'r, 14.63; Stapleton, S. I., 1st, 21, 242.85

CAYUGA.—Auburn, Calvary, *12; Aurora, *29.75; Dryden, 3; Five Corners, 4.09, *2.50; Ithaca, 15.62; Weedsport, Mem'l Bd., 25, 91.96

GENESEE.—Attica, C.E., 13, 13.00

GENEVA.—Geneva, 1st and North, *10.50; Naples, 10; Ovid, 12, *10; Penn Yan, 44; Phelps, *10, C.E., 2; Romulus, 7.30, *3 88; Seneca, 10; Seneca Castle, *3.67; Seneca Falls, 7, *13.70; Shortsville, C.E. 15; Trumansburg, 12 50, *10, Y.L.S., 30, C.E., 1.54, 213 09

HUDSON.—Cochecton, 5, C.E., 5; Florida, Y.L.S., 40; Goshen, Y.L.S., 18; Liberty, C.E., 20; Middletown, 1st, 75; Milford, Pa., 4; Nyack, C.E., 10; Otisville, 3.20; Ridgebury, 15, C.E., 5; Unionville, 10, 210.20

LOUISVILLE, KY.—Hopkinsville, 8; Louisville, 4th Ave., 50; Warren Mem'l, 100, Y.L. Guild, 15; Owensboro, 50, C.E., 5; Princeton, Hawthorne Bd., 3.25, 231.25

NASSAU.—Brentwood, *1; Freeport, 10, *14.85; Glen Cove, 15, *5; Hempstead, Y.L.S., 2.90; Huntington, 1st, 23, *56, Y.L.S., *10.50; Islip, 6; Newtown, Bd., 14; Smithtown Branch, 19, C.E., 10; Springland, C.E., 5, 192.25

NEW YORK.—New York, 1st, C.E., 5; First Union, 19; 4th Ave., Y.W.S., *2, Hope Chapel, C.E., 3.55; Madison Square, *25; Riverdale, Girls' Bd., 20; University Place, Evening Branch, *freight*, 7.72; Washington Heights, C.E., 10; West End, C.E., 11.71, 103.98

ROCHESTER.—Avon, East, 5; Dansville, 50; Livonia, 5; Rochester, Calvary, 6.25; Central, Y.W.S., 25, 91.25

ST. LAWRENCE.—Adams, 4; Chaumont, 10, *5; Canton, 6.25; Chippewa Bay, C.E., 2; DeKalb Junction, 2.50 *1.40; Gouverneur, C.E., 30; Hammond, 20.50; Sackett's Harbor, *3.80, C.E., 1.10; Theresa, *5; Waddington, 1st, 8, *11 20; Scotch, *15; Watertown, 1st, 50, Friends, 4, 179.75

SYRACUSE.—Baldwinsville, *6.28; Chittenango, 143; East Syracuse, 1.62; Fulton, 50; Hannibal, 7, *1.50; Marcellus, 10; Pompey, *5; Skaneateles, 14.50; Syracuse, East Genesee Ch., C.E., 4.05; 1st, 10.65, C.E., 40; 4th, 30, 323 60

WESTCHESTER.—Bedford, 5; Bridgeport, Ct., 1st, *12.40; Carmel, 1, *6; Croton Falls, 5; Hartford, Ct., 9.25; Mt. Vernon, 1st, 29.14, C.E., 25; New Rochelle, 2d, 18.75, *15.80; Peekskill, 1st and 2d, *44.75; 1st, Jr. C.E., 2; 2d, Jr. C.E., 5; Scarborough, Shepard Mem'l, 10, *10; Sing Sing, 12.20, C.E., 5; South Salem, *20.65, C.E., 3.16; Yonkers, Dayspring, *12; Westm'r, 15, 267.10

MISCELLANEOUS.—Garbutt, N. Y., in Mem., 7.00

Total, $2,467.66
Total since April 1, 13,641.37

MISS HENRIETTA W. HURRARD, *Treas.*,
156 Fifth Avenue, N. Y. City.

MRS. HALSEY L. WOOD, *Asst. Treas.*,
156 Fifth Avenue, N. Y. City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month ending Sept. 24, 1898.

CIMARON.—Ardmore, 2, C.E., 1.35; Anadarko, 2; Chickasa, 5; El Reno, C.E., 2.50; Enid, 1; Purcell, 5, Jr. C.E., 1, $19.85

LARNED.—Spearville, C.E., 10.68

NORTH TEXAS.—Denison, 1.20

OZARK.—Bolivar, 2, C.E., 1; Carthage, Westminster, 8.65, Jr. C.E., 1.50; Fordland, 1.75; Greenfield, 2.50; Joplin, 1st, 9.52, Y.W.M.S., 2.50; Mt. Vernon, 4; Neosho, 3, C.E., 4; Ozark Prairie, 1.25; Springfield, 1st, 14; Calvary, C.E., 12.50, Y.W.S., 12.05; 2d, 5.40; White Oak, C.E., 10.50; West Plains, 3.30, C.E., 5; Webb City, 3, 107.42

PALMYRA.—Brookfield, 1.75; Bethel Ch., 2.05; Edina, 4.17; Hannibal, 10.85; Louisiana, 3.35, Macon, 2.50; Moberly, 3.11; New Cambria, 1.57; New Providence, 12, 41.35

SEQUOYAH.—Fort Gibson, 5, C.E., 1; Tahlequah, C. Brown Soc., 10, 16.00

ST. LOUIS.—Ferguson, 1.85; Boys' Club, 1.50, Willing Helpers, 90 cts.; Kirkwood, 6.95, Golden Links, 1.30; St. Louis, Carondelet, 5.25, Y.W.C., 4 40; Clifton Heights, 6.91, C.E., 10; Cote Brilliante, 6.80, C.E., 8.80; Ch. Covenant, 2; Cnrby Mem'l, 3.90; First German, 12; Glasgow Ave., 4.65, A Mother's Mem'l, 15; Second Ch., 66.60; Tyler Pl., 3.30; Wash. and Comp., 400, Y.L.S., 20; West Ch., 100; Webster Groves, 12, 694 11

TOPEKA.—Argentine, 3; Black Jack, 2.50; Kansas City, 1st, 5; Leavenworth, 40, Manhattan-Seymour, 5; Topeka, 1st, 25, C.E., 21; 2d, 5; 3d, 1.35; Rossville, 8.58; Vinland, 4.20, 120.63

Total for month, $1,011.24
Total to date, 2,145.29

MRS. WM. BURG, *Treas.*,
Sept. 24, 1898. 1756 Mo. Ave., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions to Sept. 25, 1898.

BENICIA.—Fulton, 50 cts.; Mendocino, 10; Napa, 8, C.E., 12.50, Jr. C.E., 5; San Rafael, 39.20; Santa Rosa, 20, C.E., 15; St. Helena, 10, C.E., 2.50, Jr. C.E., 1; Two Rock, C.E., 5; Vallejo, 10.65, C.E., 6.91, Cash, 10, $156.26

LOS ANGELES.—Alhambra, 2.58, C.E., 1.20; Azusa, 50; Banning, 2; Coronado, 10; El Monte, 2.43; Glendale, 6.50, C.E., 2.80; Inglewood, 2.55, C.E., 2.17; Long Beach, 10; Los Angeles, 1st, 4.15; 3d, 5.35, C.E., 8; Bethany, 5, C.E., 2.50; Boyle Heights, 10; Central, 7.77, Golden Rule Club, 2.75, Jr. C.E., 2.15; Chinese, Morrison Bd., 7; Grandview, 7.11; Immanuel, 27.80, C.E., 7.50; Spanish School, Mission Bd., 2.50; Monrovia, 7.80, C.E., 5; Orange, 6, C.E., 1 50; Palms, 5; Passadena, 1st, 25; Pomona, 10, Jr. C.E., 84 cts.; Rivera, 2.25; Riverside, Arlington C.E., 5, Jr. C.E., 1.50, Calvary, 5; San Bernardino, 3.65, C.E., 2; San Diego, 13.32; Santa Ana 1.79; Santa Monica, 1.60, C.E., 3.25; Tustin, 10, C.E., 3, 305.31

OAKLAND.—Alameda, 1st, 15, C.E., 12.50; Berkeley, 1st, 23; Danville, 80 cts.; Haywards, 5; N. Temescal, 7.20, C.E., 6.30; Oakland, 1st, 30.75, C.E., 10, Inter. C.E., 25; Brooklyn, 98 80; Centennial, 2.50, C.E., 3.75; Union St., 20, Baby Band, 2; South Berkeley, 3 50, 266.10

SACRAMENTO.—Carson City, C.E., 5; Chico, C.E., 2.50; Colusa, 2.50; Dixon, 1; Elk Grove, 5; Placerville, C.E., 2, Jr. C.E., 2; Red Bluff, 1.50; Redding, 2.50; Sacramento, 14th St., 2.25, C.E., 1.15; Westm'r, C.E., 4; Vacaville, C.E., 2; Virginia City, C.E., 1.50, 34.90

SAN FRANCISCO.—San Francisco, 1st, 38.75; Calvary, 76.10, C.E., 15, C.E., 43.50; Franklin, 2.60; Howard, 9; Lebanon, 4.50; Memorial, 1.50; Mizpah, 3.35, C.E., 1.70; St. John, 5.40; Trinity, 30, C.E., 5.75; Westm'r, 12, 234.15.

SAN JOSÉ.—Cambria C.E., 7.30; Cayucos, 10; Highland C.E., 5; Los Gatos, 7, C.E., 4; San José, 1st, 35.45; 2d, 8.15, Y. W. M. Soc., 4.70; San Luis Obispo, 6.25; Santa Clara, 7; Shandon, C.E., 3.30; Palo Alto, C.E., 15; Templeton C E, 1.75, 114.90

SANTA BARBARA.—Carpinteria, 5, C.E., 2.50; Los Olivos and Ballard, 1.15; Ojai, C.E., 2.54; Santa Barbara, 15, Jr. C. E., 60 cts.; Santa Paula, 5.50, C.E., 18; Ventura, 1.30, C.E., 3, 54.59

STOCKTON.—Fowler, 2.25; Fresno, 11.41, C.E., 9; Merced, 5; Oakdale, C.E., 75 cts.; Stockton, 50, 78.41

MISCELLANEOUS.—Through MRS. J. P. Ammidon, Baltimore, 12; Harriet J. Baird-Ilney, Phila., 5, 17.00

Total for three months, $1,261.62
Total since March 25th, 1898, 2,367.89

MRS. E. G. DENNISTON, *Treas.*,
Sept. 24, 1898. 920 Sacramento St., San Francisco, Cal.

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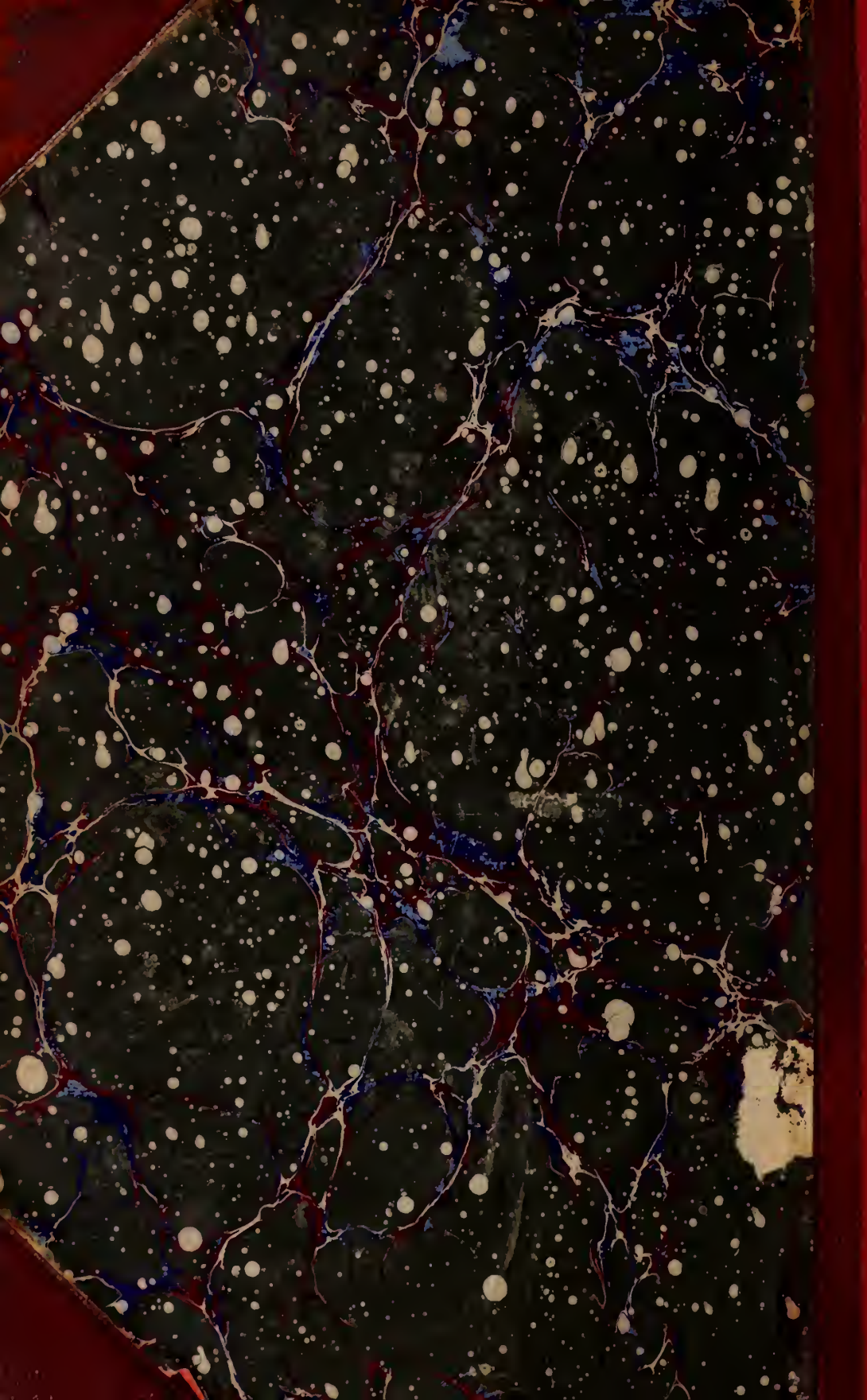
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